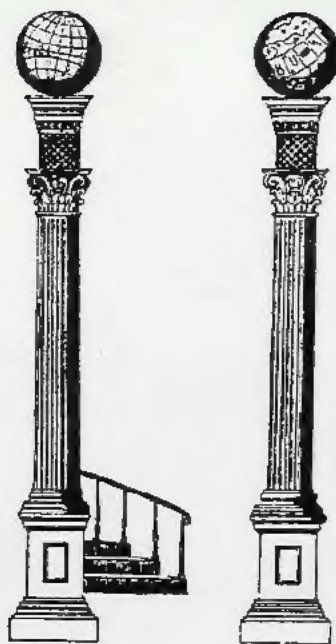
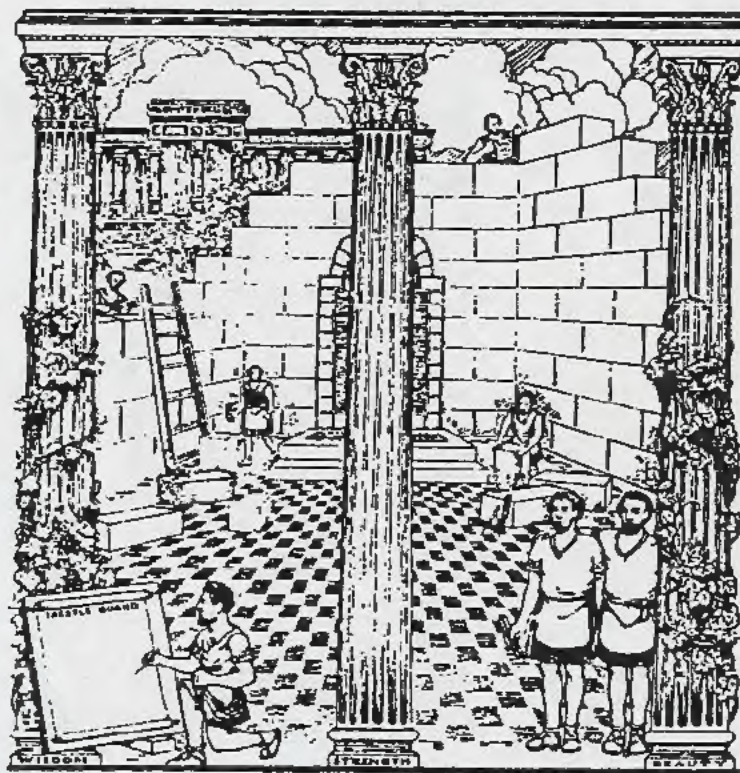


THE
SECRET HIGH DEGREE RITUALS
OF THE
MASONIC RITE OF MEMPHIS



John Yarker

THE
SECRET HIGH DEGREE RITUALS
OF THE
MASONIC RITE OF MEMPHIS



John Yarker

ISBN 1-56459-331-2

Request our FREE CATALOG of over 1,000

Rare Esoteric Books

Unavailable Elsewhere

Alchemy, Ancient Wisdom, Astronomy, Baconian, Eastern-Thought, Egyptology, Esoteric, Freemasonry, Gnosticism, Hermetic, Magic, Metaphysics, Mysticism, Mystery Schools, Mythology, Occult, Philosophy, Psychology, Pyramids, Qabalah, Religions, Rosicrucian, Science, Spiritual, Symbolism, Tarot, Theosophy, *and many more!*



Kessinger Publishing Company
Montana, U.S.A.

Publisher's Introduction

The publishers have recently reissued a rare English-language translation of E.J. Marconis de Negre's classic work *The Sanctuary of Memphis* (1849) which serves as the best introduction to the rituals of the Order from the view-point of its advocates. In that work will also be found the "Universal Tyler," which provides a complete description of the secret work (tokens, signs and words) of the Order from the First through Thirty-third degrees. The first Thirty-three degrees of the Rite of Memphis were essentially the Ancient and Accepted Scottish Rite of Freemasonry.

The present work includes John Yarker's last revision of the high degrees of the Rite of Memphis, i.e., those from the 34° through 95° inclusive. Yarker was head of the English branch of the order, then known as the *Ancient and Primitive Rite*. Under his leadership the Rite underwent a reformation and abridgment.

While many of these degrees consist of little more than the secret work so-called, it should be remembered that this esoterica is the root of the secret tradition. If appropriately chosen, the signs, tokens and words should hint at the secret tradition and symbolic instruction which serves as the foundation of the degrees. In preparing his description of the degrees Yarker, in conformity with standard practice, reversed the order of the letters of the secret words. Thus, all capitalized secret words must be read from right to left as one would read Hebrew. In the 34° for example, EGGIS becomes SIGGE, EZAMORO becomes OROMAZE, and so forth.

Although some of the rituals are skeletal in nature they will be supplemented by the simultaneous use of other publications.¹ Even in the rather complete ceremonial of the 49° Sublime Sage of the Pyramids, for example, we find that the reader is referred to Yarker's *Lectures of a Chapter, Senate and Council*, also available through Kessinger Publishing Co.

¹ In connection with our exclusive *Secret Ritual Series*, Kessinger Publishing Company intends on reprinting as many of the degrees of the Rites of Memphis and Mitzraim as possible.

THE ANCIENT AND PRIMITIVE
RITE OF MEMPHIS
IN 95°

Book Third

SERIES III CONSISTORY AND GRAND COUNCIL

SERIES II
CLASS V—CONSISTORY

34° KNIGHT OF SCANDINAVIA

This is a Philosophical degree, and consists of 3 parts or points:—1, the Elect; 2, the Mystic; 3, the Eoptac. In these are studied the Masonic doctrine; the historic and philosophic; the Sciences termed Occult or Secret. The temple is a square; the hangings of sky blue, sprinkled with silver stars. The East has a Dais of violet stuff fringed with gold, where is the throne of the Venerable; on the 3 thrones are 3 Hierophants wearing Crowns. In the centre is an Altar upon which are the Scriptures, a glaive, and the Square and Compasses. The 1st, 2nd and 3rd thrones have 3, 2 and 1 steps. The banner is flame coloured, and in the middle is represented a sword, a palm branch, the two crossed.

The Ribbon is colour of fire worn with a black rosette, and the Jewel suspended thereto is a Star of Silver for Knights, and of gold for Dignitaries. There is no change made during the points.

OPENING

The Very High—(*Knocks* 333-333). Worthy Brother, why are we assembled here?

The High—To instruct each other in Sacred Things.

The Very High—Worthy Equal, how do we hope to do this?

The Equal—By knowledge brought from Asgaard.
The Very High—Then I declare the Assembly duly open for instruction. (*Each gives 333*)

1. ELECT — RECEPTION

Introducer—(*Knocks 333, door opened a little way.*)

Guard—Whence comest thou, Stranger, and what is thy desire?

Aspirant—My name is Pilgrim; I have wandered long and am weary and desire rest. To whom belongs this fair mansion?

Guard—To the King and to him will I lead thee. (*Admitted*)

Accompanier—(*Draws Sword, stands on defensive, and leads Aspirant six times round the Hall, saying softly "Scan every gate! Ere thou go on", With greatest caution, For tis hard to say! Where foes are lurking! In this fair Mansion". After the 6th round Aspirant is brought suppliantly before the three thrones, one raised higher than the other two upon which are seated the three with Crowns.*)

Accompanier—Pilgrim behold the Three! He who Sitteth on the lowest throne is called THE HIGH, or Lofty one; the 2nd is named EQUAL TO THE HIGH; and the 3rd is called THE HIGHEST. Listen to what they say to thee. Question them and they will answer.

3. The High—Stranger thou art welcome, and mayest eat and drink, without cost in the Hall of the Sublime. What is thy errand and what dost thou desire from us?

Pilgrim—I desire instruction in your Mysteries.

2. Equal of the High—The knowledge which you seek was brought from Asgaard by Sigge the High Priest of our All-father Odin, when he led his all-conquering armies from the Pontus and Euscine Seas. As Priest he sought not Kingly rank but gave to the Scandinavians a Mystic Theology which descended to after ages in a Symbolic poem named the Voluptia amplified in the Eddas. He it was who established in Scandinavia the secret religious Mysteries and appointed as their Guardian Twelve Great Pontiffs. From these Mysteries sprang numerous Fraternities or Guilds—warlike, religious, social, and operative, whose members were bound by Oath to give each other mutual aid and

assistance. It is believed that Sigge having quarrelled with the Roman General Popmey, withdrew from that imperious and all conquering nation and making Kings as he passed along to Scandinavia he found Gylphi occupying that throne, and having established his Mysteries the King sought Initiation.

Gylphi hastened to acknowledge the great and warlike Hierophant Sigge, and went to his temple to seek Initiation disguised as a Gangler or Pilgrim. He beheld on his arrival a very lofty mansion, the roof of which was covered with golden shields. This Gangler formed the entrance to the mansion to be Guarded by one who was tossing seven small swords in the air, and catching them as they descended. Upon seeing the Gangler he addressed him, in the same words as you were, when you sought entrance, Gylphi was admitted and the great iron door closed with a crash like thunder. They traversed many stately rooms crowded with people, some drinking, some fencing, and finally he was brought before the Three, as you have been.

The great and warlike priest of Odin, the All-father, is said to have acquired Magical command of the Elements, to have possessed the power of rendering himself invisible, as is asserted of many ancient religious persons: and when he reached old age, and was weary of life, he called his friends around him, and piercing his body with wounds, departed to the All-father.

Before I go further I must require from you a sacred and solemn promise, upon your honour, and upon your life, that you will conceal from all men what you have seen or heard, or may hereafter see and hear further in this Assembly.

Do you promise, on such terms?

Aspirant—I promise sacred fidelity upon my honour and upon my life.

II. MYSTIC

The Highest—I accept your promise, Stranger, demand from us what thou wilt. What wishest thou?

Pilgrim—Tell me. O! Lofty one, who is the first of the Gods?

Where doth he dwell? What is his Power? What hath he done to display his Glory?

3. The High (1)—He liveth from all ages, he governeth all realms; he swayeth all things, great and small.
2. The E. H. (2)—He hath formed the heavens; the Earth; the air; and all things thereunto belonging.
1. The Highest (3)—And what is more still, he hath made man, and given him a soul which will never perish; though the body shall have mouldered away, or may have been burned to ashes.

Pilgrim—When and how was the beginning of all things?

3. The High (*Quoting the Voluspa*).

'Twas times first dawn,
When naught yet was,
Nor sand, nor sea,
Earth was not there,
Nor heaven above,
Naught save a void,
And yawning gulf,
But verdure none.

2. The Equal—For the unregenerate man there is Niflheim, (or Hell), the abode of anguish, misery, and annihilation. But before all there is Muspelsheim, or the luminous world, where rules Surbur the black,—“Surbur filled with deceitful stratagems, who cometh from the South. The paths of death, and heaven was split asunder.”

The Gods were created—Bure the father of Bore, whose wife was Beyzla the daughter of Baldron, of whom was born Odin, Vile, and Ve, who rule this world. The Voluspa says:—

“Formerly the sun. Knew not his place,
The Moon was ignorant of its powers,
And the Stars Knew not their stations.”
“Of the flesh of the Giant Ymer was formed Earth,
Of his Sweat the Seas, of his bones the Mountains,
Of his hair the herbs of the field, and of his skull the heavens

But the Merciful Gods built of his eyebrows the City Midgard
For the Children of Men, and of his brains the clouds
The Sense of which it is for you to discover."

Odin, Vile, and Ve, the sons of Bore, walking on the sea shore of this world created the first man Aske, and the first woman Emla. Odin is therefore justly called the All-father, and Lidskialf is his palace. His wife Frigga, is the goddess of nature, fertility, and love, and is the daughter of Fliorgun.

Odin, says the Edda, has 46 names, because each Nation, having a different language translated it into their own tongue; the Earth is his daughter and wife, on her hath he begotten Asa-Thor, his first born, the god of war, strength and valour (Mars). Loke is the evil God, full of cunning and deceit, and caused the beautiful Balder to be slain by a shaft of the baleful Mistletoe, for he was otherwise invulnerable. Balder having thus perished, his mother Frigga proclaimed that whosoever would descend to Nerflheim where rules Hela, and restore him to life should merit all her love. Hermode, his brother, the nimble of foot, travelled in dark valleys for 9 days, and when he arrives at the abode if the Hela agrees to deliver him up, if all things animate and inanimate would weep for him. As in other allegories, and mythologies, all nature wept and mourned for the beautiful Balder, save Loke disguised as a cave-dwelling witch, who said—"Thok will weep with dry eyes the funeral of Balder, Let all things, living or dead, weep if they will, but let Hela keep her prey." So Balder remains with Hela till the restoration of all things, and Loke was bound in a cavern by the other Gods, and serpents discharge their venom upon him.

Pilgrim—What did the All-father after building Asgard?

1. The Highest—He established Governors. Their first work was to build a Hall wherein are 12 seats for themselves, besides the throne of Odin. Its name is Gladheim (gladhome). They also built another Hall for the goddesses . . . they called it Vinglod or the Mansion of love and friendship . . . That age was called the

golden age . . . and lasted till the women arrived from the country of the giants.

Pilgrim—Which is the Capitol of the Gods, or sacred city?

1. The Highest—It is under the Ash Ydrasil where the gods assemble every day and administer Justice. It hath 3 roots, one amongst the Giants; one amongst the Gods; the third covers Nerflheim (Hell). Under the root of that in the country of the Giants is a spring, and whoever drinks of that is named *Nimis* and is full of wisdom. The Voluspa says:—

"Where hast thou concealed thine eye Odin?
I know where; even in the limpid fountain of Minis,
Every morning does Minis pour Hydromel,
Upon the pledge which he receives from the All-father.
Do you understand this?
The third root of the Ash is in heaven,
Under it lies the holy fountain of past times,
There are in heaven very many pleasant cities,
And none without a divine garrison
The large Ash suffers more than man would believe
A Stag eats and spoils it above
It rots on the sides, and a serpent gnaws it below
There are Nomies (Fairies, past, present and future)
Of different origins, some proceed from the gods
Some from the Genii, and some from the dwarfs."

Pilgrim—What cities are to be seen in heaven?

1. The Highest—There are many fine cities to be seen there. One of them is Alfheim, where dwell the luminous Genii; the black dwell under the Earth and differ from the others, still more in their actions than in their appearance, the luminous Genii are more splendid than the Sun, But the black Genii are darker than pitch. The inside of Breidablik is of gold, the roof of silver. The great City Valasridlf belongs to Odin, and is of pure silver. Men of goodness and integrity shall abide there for ages.

(Voluspa) "I know that there is a place brighter than the Sun;
Entirely covered, with gold, in the city of Gimle.
There the virtuous are to reside, there they live happy
through all ages."

Pilgrim—Can you tell me ought of the nature of the Gods?

1. The High—There are 12 of these. Besides Odin and Frigga, Thor already mentioned whose chariot is drawn by two He-goats; there is Balder who hath his palace in Breidablik; and there I know (says Voluspa) are Columns upon which are engraven verses, capable of raising the dead to life."

Kiord is the ruler of the winds and dwelleth in Noution, and took to wife Skada the daughter of the giant Thiasse: his children are Frey who presides over rain, and is the mildest of the gods: and Freya, the propitious from whom the ladies take their name. Tyr is the most bold and intrepid of the gods. Brage is celebrated for his wisdom, his eloquence, and his majestic air; his wife is Iduma who hath in charge certain apples that renew youth.

Heimdall is the son of 9 virgins who are sisters, he dwells at the end of Bifrost in a castle called the "Celestial Fort", and is the Watchman of the Gods. Hoder is blind but exceedingly strong. The Ninth God is the silent Vidar. The 10th God, Vile or Vali is the son of Odin, and Rinda, bold in war and an excellent archer. The 11th is Tellar the offspring of Gissia and son-in-law of Thor, and a quick archer. The 12th is Forsette son of Balder he administers Justice, and dwells in Glibner. "Glibner is the name of a place which is supported upon pillars of gold, and is covered with a roof of silver. There it is that Forsette resides the greater part of the time, to reconcile and appease all sorts of quarrels" Loke is designated "the Calumniator of the Gods; the artificer of frauds; the disgrace of Gods and men" (a Christian devil); he has children like himself, and these include Wolf Fenris, the serpent Nidhogger, and a third called Hela, to whom is sent the indolent who die of old age and sickness. The Valiant, and those slain in battle are welcomed by the All-father Odin.

Pilgrim—Who are the Goddesses?

3. The Equal—The principal is Frigga, who hath a magnificent palace called Fensalar, or the divine abode. The 2nd is Sagar. Eira performs the function of healer. Gefione is a virgin, and takes into her all chaste maids after their death. Fylla is also a virgin and wears her beautiful locks flowing over her shoulders. Freya ranks next to Frigga. She was married to Oder who left her to travel and her tears for his loss are drops of pure gold. The 7th is Sione who draws young men and maidens together. Lorna is so gracious that she has the power of reconciling lovers at variance. Vara the 9th, presides over oaths, and punishes those who are false. Vora is wise, and can penetrate secret things. Synia is the Poetess of the heavenly palace. The 12th is Lyna and she has care of those whom Frigga intends to deliver from peril. Snofra is a wise and intelligent Goddess. The Messenger of Frigga is named Gna.

We reckon also Sol and Bil amongst the Ases or Divinities; and there are besides a great number of Virgins in Valhalla who supply mead to the heroes.

Pilgrim—What can you tell me of the time of Darkness of the Gods?

1. The Highest—It is the end of the cycle. First will arrive a great and desolating winter, and snow will come from the four corners of the world. There will be severe frost, and violent and dangerous tempests. See how the 1st Hierophant states it in Voluspa. "Brothers will become murderers, and will stain themselves with a brothers blood; kindred will forget the ties of consanguinity; and life will become a burthen; adultery shall reign throughout the world. A barbarous age! An age of swords! An age of tempests! An age of wolves! "The bucklers shall be broken in pieces, and these calamities shall succeed each other until the world falls in ruins.

"Heimdal will lift up his crooked trumpet and sound it aloud. Odin consults the head of Minis, the great Ash; the sublime and fruitful Ash will be violently shaken and send forth a groan. The Giant bursts his irons."

"What is then doing amongst the Gods? What is doing amongst the Genii? The land of the Giants is filled with uproar. The Deities collect and assemble together. The dwarfs sigh and groan before the entrance of their caverns. O! ye inhabitants of the mountains, can ye say, whether anything shall remain in existence? The sun is darkened, the earth is overwhelmed by the sea; the shining stars disappear from the heavens, vapour mixed with fire arises, vehement heat prevails even in heaven itself.

"But I know that there is in Nastrade an abode remote from the Sun, the gates of which look towards the North; their drops of poison rain through the windows; for it is built on the carcases of Serpents.

"There in rapid rivers swim the perjurers, the assassins, and those who seek to seduce the wives of others. In another place there is still worse for an all-devouring Wolf perpetually torments the bodies of those who are sent in thither." Such is the account given us by the *Voluspa*, of what the Hindu Vedas term the great Prelaya, the night or inbreathing of Brahm, the Unknowable.

Pilgrim—Whom of the Gods will then survive? Will they all perish and will there no longer be a heaven, and an earth?

1. The Highest. There will arise out of the sea, which has overwhelmed the old, another Earth most lovely and beautiful. "Vidar and Vale shall survive, because neither the flood, nor the black conflagration can do them harm. Mode and Magne, the son of Thor repair Thither. Thither will come Balder, the beautiful, and Hoder from the mansions of the departed. Two persons, male and female—Lif and Liftbraser lie, concealed under a hill, and will propagate so abundantly that the new Earth is soon peopled anew. The Sun, once again, "the brilliant monarch of fire, shall beget an only daughter, before the devouring Wolf commits his devastations; and, after the death of the gods, she will pursue the same route as her parents."

III, EPOPTAE (Seer);

2. The High—Now have Sublime Strains, been sung in Sublime Halls! Useful are they to the sons of men. Hail to him who sang them! Hail to him who hath seen, and understood them! May they profit him who hath retained them! Hail to those who hath lent an ear to hear them! O! Pilgrim, thou who hast seen and heard! Make the best use of what we have imparted to thee! Study the inner meaning of the allegory.

1. The Highest—Before you depart, I would say to you, that we have deemed it best, in beginning this special section of our Rite to point out to you, that we have deemed it best to give you the Initiation fully of the Scandinavian King Gylpke by the Highest Priests, of the Temple of Odin, as it is related in the Eddas. You will be the better enabled to understand in studying the mythology of the Scythian Priest Sigge that of others which follow.

There are in it traces of the primaeval creed which taught that humanity arose from a marriage of Heaven and Earth. Much of the Aryan Theology of the Vedas is to be found in it, and its closing strains are of the Destruction and Renovation of all things in the Outbreathing and Inbreathing of the Unknowable Deity, the Para-bratin of the Vedas.

I cannot better reward the attention you have given, than by formally creating you a Knight of Scandinavia in its highest point. You will therefore kneel before me.

Does so. Master strikes both shoulders saying:—In the name of the All-father, I create you a Knight of Scandinavia. Be valiant, bold, and true: ever esteem death with honor, before a life with dishonour. I decorate you with the Insignia of the Order, and proceed to instruct you in the modes by which we recognise each other.

1 Section S. of Order—Draw the sword with right hand and hold it by the middle of the blade.

S. of Recognition—Strike 2 blows on Sword with left hand, fingers of the right hand on the heart.

Answer—Place right index on the lips.

S. of Help—Right hand on left shoulder, left on brow.

T.—Place right foot to brothers, left hand on heart, take eaches right hand with arms held vertically.

W. P.—EGGIS: Answer—EZAMORO (most pure light)

Rec. W.—Stella Sedet Soli. (Science, Wisdom, Holiness).

W. S.—OAZ. Battery—333-333.

March—Six ordinary steps, draw sword. Stand to order.

II Section—NIDO Answer EISPOTUA (Contemplation)

W. P.—EIGOGANA. (Elevation of Spirit)

III Section—W. P.—ENEGIROBA (Society without origin)

W. S.—ATSORUR. (Truth)

CLOSING CONFERENCE

Hierophant—You will now take your seat and listen to the Lecture.

1 Q.—Do you believe in the immortality of the Soul.

R.—Yes. It is the ancient teaching of this degree.

2 Q.—Do you believe that the Soul is an Emanation of God?

R.—God is truth, then all which lives must be in affinity.

3 Q.—What is individuality?

R.—Individuality is the Soul which is immortal. It is the Ego which may sleep, but never cease to be. Free and immortal, moved by grievous things of necessity, the will can embrace worlds and raise itself even towards Divinity.

Q.—What is will?

R.—Will is the principle of our actions, and all that is organised.

Q.—Are the exterior senses then the instruments of the soul to form itself?

R.—Yes. Because the soul feels through the body: it sees with its eyes; hears through its ears; and these can be developed and perfected in like manner as the exterior senses perform these functions, the soul has also its interior and spiritual sensations.
—to wit:—

1. It has humane feelings and sentiments of humanity;
2. A moral sense, with sentiments of human good;
3. The intellectual, or sentiments of the true and the just;

4. The aesthetic, or sense of the beautiful Sublime.
5. The religious Sense, or of the holy and divine.

These 5 admirable Senses, like those of the natural body, are susceptible of the highest development, and it is in this art of perfecting itself that the education of the soul consists.

In order for this development, conformable to the soul's natural dignity, we must recognise all its facilities, and put them in activity in the way that reason prescribes.

The soul can only receive the impressions of exterior nature, and must therefore feel, receive, reflect, imagine, understand, will:— in one word it is the soul which thinks. It is more or less perfect, in proportion that it is more or less pure, and the perfect goodness of a man constitutes his sovereign perfection.

The soul which perfects its divine nature may thus, by degrees, approach the divine; it knows its origin, its nature, and its destiny; it feels that it comes from God, and seeks to return to Him.

The divine essence of the humane Soul, is shown in Thoughts of God, and of immortality, and is part of its intellectual and spiritual nature; it constitutes its divine nature, its sovereign good, its supreme felicity.

A noble and great Soul is one which feels in itself the *Divine* force, and thinks and acts in it, and reposes constantly in thoughts of God and immortality.

With this single thought *when all else fails in the empire of the world*, it rests unflinching and preserves its energy, its liberty, its almost divine power. Nothing else, under the Sun, can be compared to a strong soul: if the universe was annihilated before its eyes, it would survive and remain peaceful, for it is immortal.

O! Man, as thy soul is immortal form it for immortality, by raising it towards the S.A.O.T.U. Listen to the voice of God, to that celestial voice which speaks to thy heart, crying perpetually—'Immortality'.

Q.—Dost thou believe in the transmigration of Souls?

A.—If the perfection of the vital breath which animates us is the direct reason of civilization are we not involuntarily led to conclude that certain souls which are impeccably filled with the divine breath, may be attached to a more perfect existence in order that they may tend to approach the infinite Being from whom they have sprung?

Even the insect which then is the object of our disdain, may give up its last breath to a being of superior order; thus by transmigration upon transmigration, with a series of beings, the most imperfect may arise towards its creator, to repose in the bosom of God; such was the belief of the ancient priests.

Hierophant.—These Ancient Priests said,—"The soul is immortal, but to reach heaven, it has to pass through 7 doors of lead, tin, copper, iron, bronze, silver, and gold." The Alchemists had analogous doctrines, they supposed that the soul must pass through the development of the Seven planets, before it reposed in the centre of felicity.

CLOSING

1. The Highest—(*Knocks 333-333*)—Our Labours being ended I close the Assembly. Depart to your homes and the blessings of the All-father be with you.

The battery is repeated by the 2 other Priests (see plate at end of volume)—Runic Cypher

Jewel.—Sword and palm crossed, form of a star; gold for Officers, silver for Knights: The ribbon is red.

35° KNIGHT OF THE TEMPLE

You have a printed Ritual of this degree; alter the number. Marconis recommends what may be added as a 2nd Point with the title of Commander.—

Instruction in the division of the Seasons. The apparent motions of the Stars, their velocity, distance, terms, and gravitation. The purification of metals and how to render them ductile. The botanical properties of plants and vegetables; and the mode of extracting

their sap to prolong life. Thus to acquire a knowledge of the temple of the Universe.

S.—Right hand to heart, extend arm palm down,

Answer.—Interlace fingers and place with thumbs erect on the heart to form two squares.

T.—Press 3 times the right hand on shoulder

Answer.—With right hand 3 light shakes.

Reply.—Place forefinger in palm of left hand.

W.P. SUIRIS (Dog Star)

Answer.—SIHTOS. (The Same and a Cycle of 1 to 61 years).

W.S.—ARUTAN.

Answer.—HAILE. (Fortitude.) Battery 7777777.

36° SUBLIME NEGOCIANT

Founded in 1780 of 3 grades, or Points,—Believer—Elect—Perfect.

1. Purification by the 4 elements.
2. The Symbols should recall the Unity of God.

It has reference to primitive worship and the consequences resulting from the Astronomical observations of the Priests of Babylon, Chaldea, and Sidon. It quotes a Chapter in Al Koran, being the protests of Abram against Star and idol worship. The labour is consecrated to Geometry, and astronomy.

President (Says)—"You understand now our Mysteries, our Science, our Altar, and our God; it is with the idea of Unity that the luminous triangle unites all our symbols.

"In investing you with the Habit, I invite you to let it cover for ever the darkness of error and prejudice."

1. Section Believer.—Place left hand over the eyes and the 2 first fingers of right on the lips.

T.—Take each others little finger.

W. P.—HTINUEM.

2. Section. Elect S.—Right knee on floor, cross arms on breast.

T.—Take mutually the fingers of right hand.

W.P.—MIKIDZT.

3. Section Perfect S.—Place open hand on forehead as if to screen the eyes, thumb in square.
 T.—Take right hand mutually, and give seven light shakes.
 W. P.—MAHARBA. Answer—AMHARB.
 R. W.—HARAS. Answer—ITAW-SIRAS.
 W. S.—HAVOHEJ.
 Battery. 1. (The Unity)
 Jewel & Symbol.—A luminous triangle.

37° KNIGHT OF SHOTA, OR SAGE OF TRUTH

For this degree take the Printed Ritual you have. It deals with ancient Initiation and Marconis recommends that it should be Catechetical to test the Aspirants progress.

- S.—Points upwards with right forefinger.
 Answer.—Form a triangle with the thumb and index finger before the stomach.
 S. of Help.—Clasp the hands palms outwards, above the head, saying: "To me children of the Widow."
 S. of Order.—Right hand supported on the hip.
 T. Master Masons Grip, one says UM, reverse hands other says AH, again reverse NOB.—The other says—NOB—AH—OM (Remembrance of the dead).
 W. P.—SETIHTAKEK, (One who knows the written law)
 Answer—LEMOG (Recompense)
 W. S.—LIGAC—NEP—LUDE (Do that thou wishest should be done unto thee)
 Answer—HTURT.
 Battery—1 or 1111111111
 Jewel and Symbol.—A Δ with the letter M in the centre.

38° SUBLIME ELECT OF TRUTH, OR THE RED EAGLE

You have already this degree under the 2nd title in a Printed Ritual and can use it for 38°. Marconis says that the ceremonials resemble the ancient Initiation of Egypt.

In the centre is a brasier with a pure flame; and it is preferred to all others, as the custom of the greatest nations, the Egyptians, Greeks, Peruvians.

On his entrance the Neophyte is veiled, and hears an Address comparing the ancient Mysteries of different countries which, in effect, represented the contest between Light and Darkness.

S.—Military Salute with the Sword. Answer.—Make a triangle on the forehead with thumb and index.

T.—Press 5 times on the palm of each others right hand with 2nd finger.

W. P.—IROH (celestial day). Answer—NYENOMHCA (Name of a tomb).

W. S.—IAODOHSIRUZ (God is my strongest rock).

Battery 55555

Jewel & Symbol—A Silver Key crossed with a cubit rule.

39° GRAND ELECT OF THE AEONS

In the Phoenician language AEon signifies a central point of development. It has also reference to the Avatars or Saviour Gods treated by the Mysteries.

Marconis says that its precepts are drawn from the Izesclme, a Zoroastrian work of 72 chapters. Our Order, born with the first races of mankind has initiated and developed everything that has been of service to humanity. As the child of the dogma of true light it has marched at the head of civilization and advanced the progress of intelligence.

Our Order is the depository of all that is valuable to man, as it has preserved in its temples that which the profane world has long lost—the virgin simplicity of natural laws.

Properly speaking the Zoroastrian Masonry of last century was divided into 3 points,—the Veiled,—the Elect,—and the Seer, and its object was the rehabilitation of Man. So that he might approach his Creator. Thus it brings the Seer in contact with the facts of Magnetism, Somnambulism, dreams, prescience or prevision, and sympathies, and antipathies.

1. Section (Veiled) S.—Right hand on brow.

T.—Place left hand on heart of Examinet.

W.P.—Amara.

2. Section (Elect) S.—Place 2 fingers of left hand on the mouth, and the right over the heart.

W. P.—Archimage (No. T.)

3. Section (Seer) S.—Join the 2 hands, flex the left knee and fix the eyes on heaven.

T.—Take each right hand and press seven times.

R. W.—EIGOGANA (Elevation) Answer.—NUONNUOD.
(Abode of the Lord).

W. S.—SUITUCOL -SUIA (The Word, the Lord) (The last need only be given).

Jewel and Symbol.—Star with a central point.

Battery 1-1-1.

40° SAGE SAVAISTE, OR PERFECT SAGE ,

Marconis instructs that this grade should consider the fundamental laws of nature and instinct. Touching upon the existence of a God, who draws us to himself by eternal chains, whose links are the love of goodness.

This faith is so far from being revolting to our reason, that it lends us wings to fly in search of Truth and provides a powerful authority wherewith to establish the principles of true moral light. Our Mysteries shut up in physical and metaphysical sciences, are the revealing torches which speak to our Spirit, and which thus consecrate our faith. That which God wills he conserves. He is the AO, the Alpha and the Omega, the beginning and the end in the nature of his essence. From Him all things proceed and to Him all things return.

S.—Point to heaven with the index of right hand.

T.—Link the two index fingers.

W. P.—SETILEARAK

W. S.—SETIHTAKEK (one who knows the written law.)

Battery—22-333-22

Jewel and Symbol.—On a triangle, seven stars, placed 2, 3 and 2.

41° KNIGHT OF THE ARCH OF SEVEN COLOURS

The title of the degree refers to the Rainbow which receives its prismatic colours as a reflexion from the sun upon the humid atmosphere, and the ancient operative Free Masons held that it was the patterns on which they worked Arches.

The degree is intended to teach that the Sun is a Well of beneficence, and the Regenerator of Natures beauties, it quickens these into life. All nations have bowed down and kissed their hands to this grand symbol of universal life, which signals the fatherly aid that God bestows on all creation.

It has not always been thus. Stellar or Star worship was succeeded by that of the Sun and Moon, and the Pole Star was in the earlier worship, and still is in many countries, as China, the eye of heaven, the Mystery Sun, and the Symbol of the highest deity. The Gammadion 4 gammas or Γ , was a grand symbol of the earlier cult, and is yet venerated amongst operative Free Masons. In this form (male swastika) it would seem to be Stellar thus (female swastika) Sunrise. It is the diagrams of the Great Bear, of 7 Stars, in its revolution, round the Pole Star N.E.S.W.

The President closes his allocution,—“The cause of that grand beneficent existence is a Mystery to us, of which we can appreciate the material effects. Thus faith is not in contradiction to our reason. We believe in those sublime, divine, and supernatural principles which are above our intelligence, because the second causes of these impressions strike our Senses, and demonstrate the existence of a superior force.”

S.—Draw the sword and plant it on the Earth. Recover sword, and place self on guard as if for combat.

Answer.—Salute to right, to left, and in front.

T.—Place right hand upon the guard of sword.

W. P.—HAKADEST (Justice) W. S.—RU (Light).

Battery.—7777777

Jewel and Symbol.—A Rainbow.

42° PRINCE OF LIGHT

This degree teaches that our Order is a social chain which dates from the foundation of the world; that in spite of savage and barbarous wars, and the catastrophes of time which have overthrown and changed the face of the world, it remains pure and stainless and a shelter from the contagions of earth.

It takes as symbolic basis the grand work which God has placed before the eyes of all men, in providing with equal and impartial Justice for the wants of all terrestrial existence. It is with this idea that Masonry inscribes on her banner the word "Fraternity", or in the language of wisdom "death to egotism".

The Receiver says,—"Consult the heavens, the greatest and most beautiful of all books, written by the hand of God himself".

S.—With index finger of right hand trace the stars; holding an instrument with left hand.

T.—Point with index finger to the Pole Star.

W. P.—NOIRO (The Constellation of Horus)

W. S.—HAJ (It is the Pole Star among certain Arabs.)

Battery—55555-22.

Jewel and Symbol.—Upon a triangle, a broken Star.

43° SUBLIME HERMETIC SAGE,

OR HERMETIC PHILOSOPHER

The degree you have in print will answer for this; but when reprinted might be much improved (consult our English Lectures of a Chapter, Senate, and Council). The Aspirant, in Marconis last revision, overruns the 12 Symbolic Houses of the Sun. The degree teaches that birth and death are represented by the two emblematical columns, and enclose our earthly destiny that life is the workshop in which is found the hidden treasure-house, where the wise learn to accomplish their destiny with strength, courage and dignity. The ancient Hermetic language is threefold, religious, philosophic and scientific; as a religion it is that of the initiates of all ages; as a philosophy its principles must be sought in the schools of Egypt;

as an Art in the pages of Lulti, Paracelsus, Flamœnel, and a score of Alchemists.

The temple is approached by seven steps, the first is a square, or symbol of the 4 elements; the second a triangle for the 3 principles, and these have an important signification in reference to our own humanity, and are found in systems analagous to our own.

S.—Point upwards with the right thumb and say ODNECAT (silence).

Answer.—Place right hand flat on the heart, thumb forming a square, and say ODNERPS (Hope)

T.—Make the Hermetic cross left hand palm down, the other covers with left, same with right.

I. W. P.—TOBA (The East) Answer—SOILEH (Sun, or gold)
ENEM (Moon or Silver) NOTAMMARTET (Sacred name of God).

I. S. W.—KANRAK Answer—SEMREH (Greek Thoth).

2 S.—I.N.R.I. (*Given only in Consistory*).

R. of W.—SISOMIOHT

Battery—55555-22-55555

Jewel and Symbol.—On a triangle 7 stars 4 an 3.

N. H.—The new part might be used for another Hermetic degree.

44° PRINCE OF THE ZODIAC

Teaches a knowledge of that great open book the Stellar Universe, as the stars are mapped out in the Constellations, the positions of the Planets or Plutarch says that the most ancient Herakles of Egypt, Tyre, and Greece represented the force which sends the Sun in its apparent path thro the 12 signs, but the Sun itself and all its planets has a journey of its own.

Hermetic allegory,—Severe proofs for complete initiation—trial of Mercury—fire lost by Negligence—new embarrassment—an instant lost the Great work advances—planets take their places—proof of fire—expiation necessary—formation of a new man—product of labour—truth discovered.

S.—Take sword, and circle round the floor.

T.—Mutually join right and left hands.

W. P.—REBEG. (Arabian alchemist)

W. S.—IANODA (Lord). Battery—12 equal.

Jewel and Symbol—A book of which is 12 stars, and the letters J. H.

45° SUBLIME SAGE OF THE MYSTERIES

Second life of man—means of setting out from darkness—continuation of the erection of a symbolic edifice. The purified man is led by a child—First intelligence of intermediary beings that form a chain which unites us to divinity. Reflections upon the Number 3;—the White, green, blue—the messenger indicates the gates.—Rendered worthy of Initiation in the Sanctuary.

S.—Grasp the beard with the right hand.

T.—Grasp the fingers of each others right hand with the left.

W. P.—SEDIF (Faith)

W. S.—YMILOS (Princes of the Preademite Pitris, or Genii, and an Assyrian divinity.)

Battery—333-333.

Jewel and Symbol.—Triangle upon which is an eye.

46° SUBLIME PASTOR OF THE HUTS

The degree paints our morals.—The two columns Symbols of life and death. Mysterious Jewels pass from hand to hand and change Masters; the descent of true doctrine march of the Neophyte—encounter with the green lion—labour of the Great Work—Allegory of the fig-tree as an emblem of the truth—seeker,—discovers a useful number.

S.—Place reciprocally the left hand on each other's right shoulder, and the right hand on each other's head.

T.—Place right hand on the heart, and the left on each other's right shoulder.

W. P.—XUL (Light)

W. S.—SUED (God)

Battery—22-333-22.

Jewel and Symbol.—On a circular plate, seven tents—2, 3, 2.

47° KNIGHT OF THE SEVEN STARS

The most ancient of all Symbols, the 7 Stars of Ursa Major's annual revolution round the Mystery Sun, a talisman (swastika), the seven Ristus and their consorts in the Pleides, one unfaithful.

The Columns fall—scene changes—flaming star shows the route the adept should take. Downfall of the traveller—passage of the obscure vault—Candlestick of 7 branches which gives light to all the world, its influence acts unceasingly on nature and man—new calculation of numbers—use and virtue of the mapped signs of the Zodiac, and their spiritual influence invention of the Compasses.

S.—Incline head, place right index on brow.

T.—With both hands seize each others shoulders.

W: P.—OREPS. (Hope). S. W.—OLIGIV (Watch).

Battery.—1-22-4444

Jewel and Symbol.—A Heptagon with a star at each angle.

48° SUBLIME GUARDIAN OF THE SACRED MOUNT

The degree teaches much of nature,—the purified man reading from a mysterious book. The Sun rises, the door opens, the Neophyte is surrounded with flames. Allegories which represent the highest mysteries.

Emblem of disordered love,—chamber of punishment,—altar of Sacrifice,—fury of the elements,—the producer and destroyer of forms,—necessary combat,—new apparition of a Celestial Guide,—Secrets of Medicine.

S.—Make a hasty step and then recoil.

T.—With right hand tap thrice the hilt of the Sword.

W. P.—AITNATSNOC (Constancy)

W. S.—ETATILEDIF (Fidelity)

Battery—22-1

Jewel and Symbol.—On a triangle, are three interlaced circles.

49° SUBLIME SAGE OF THE PYRAMIDS

As this degree has a full ceremonial it may be used as a break where to confer the lower degrees from the 34° to this by name only.

OPENING

Sublime Dai (*Knocks 1*)—Sage 1st Mystagogue assure yourself that we are covered from the indiscretions of the profane.

Ceryce knocks 7777777 which is answered.

1st Myst.—The bounds of the temple are deserted, its echoes are silent, none can overhear us.

Sublime Dai.—Arise to order. (*done*) Sage Ceryce, overrun the Tribunes and assure yourself that all are members of this degree. *He demands P. W. and reports.*

S. D.—Sage 1st Myst., at what hour do we open?

1st Myst.—At the dawn of day, S. D.

S. D.—Why?

1st Myst.—For the instruction of our Brothers.

S. D.—What are the first duties of S. of P.

1st Myst.—Benevolence towards the men, our Brothers, justice to all, to combat the vices which dishonor humanity and to have but one thought, that of being upright and the propagation of Light and Truth.

S.D.—May God give us strength for this mission: He is Truth, teach then the Truth.

All.—We promise it. (*extending hand*).

S. D.—Sage 2nd Myst., What hour is it?

2nd Myst.—The hour to begin our labours, S. D.

S. D.—Since it is the hour to begin our labours, let us Invoke T.S. A.O.T.U. to bless and prosper our work

S. D.—(*Descends to the centre facing East, the 2 Myst. place themselves on each side. An antique Vase burns sacred perfumes*).

"Sovereign God who reigns alone, All Powerful Jehovah, Father of Nature, Source of Light, Supreme law of the Universe,

receive, O! My God, the homage of our love, our admiration and our worship. We prostrate ourselves before the eternal law of thy Wisdom; direct our labours, enlighten them with thy light, dissipate the darkness which veils Truth from our eyes, that we may learn something of the wisdom by which thou governest the world in order that we may become more worthy of Thee, That we may be able to celebrate in endless hymns the universal harmony which Thy presence impresses on all nature.—Adonai,—Adonai—Adonai.

S. D. mounts the Dais, the Officers take their places, he gives the battery and says,—

S. D.—To the glory of T. S. A. O. T. U. I place the labours in activity

The Sage Hierostotista reads the Minutes.

RECEPTION

The Hydramos retires to prepare the Candidate. He places in his hand the Golden Branch. The Symbol of Initiation, and Knocks at door.

Hierocerysc.—(*Guardian opens the door, throws over the head of the Candidate a Grape Veil and conducts him to the place for Neophytes*).

S. D.—They have doubtless told you that to be received amongst us it is necessary to speak with all the eloquence of the heart, of all those things which raise the spirit and enlighten the Soul; in order to separate the true from the false, and to be just in judgment and above all in morals. Will you tell me the principles of the natural law.

Reply.—They are the general truths upon which we can effectively comprehend the will of the S.A.O.T.U. by a just and reasonable application of these laws.

S. D.—It is human nature that we must consult for the recognition of general truths. What is the first cause?

Reply—The first cause is that which depends upon no other, therefore the S.A.O.T.U.

S.D.—And the second cause?

Reply.—The second cause is that which depends upon the first, such as all created causes.

S. D.—And the immediate and mediate cause?

Reply.—The *immediate* cause is that which produces its effect by an action, and the *mediate* is that which has produced the immediate.

S. D.—And the physical and moral cause?

Reply.—The physical cause is that which contains the sufficient reason of a being by its own act; it is the efficient cause considered in another point of view. The moral cause is that which influences a being by a law, council, or example. These questions are extended upon providence, chance, goodness, etc. (See also the English "Lectures of a Chapter, Senate and Council")

S. D.—Sage *Odos* speech is accorded you upon the history of Initiation.

Odos.—About the 95th Olypiade, an Epoptae or perfect seer, went the length of the Nile to study Theosophy and demand the revelation of the Mysteries.

After having overrun the Thebiad, that classic land of the fine arts he presented himself in the Pronaos of the Temple of Memphis, in the hope of obtaining initiation. He struck the 7 Mystic blows, and the Ceryce, after admitting him to the enclosure, presented his right hand in sign of fraternal amity, for he had made the usual Salutation.

After a serious examination entrance to the temple was accorded him, and the S. Dai addressed him with severe questions upon his past life, and unrolled before him mildly all his actions. The Visages of the Sages, assembled in the Sacred Temple exhibited nothing of sympathy, evoked by a career full of ardent researches in science and in virtue.

Upon a sign made by the S.D. all the Illustrious Sages, grouped themselves to form a triangle with the Master at the Summit. After some minutes deliberation the triangle opened at its base to form but a right angle.

Thy demand is accorded, said the S. Dai, thou hast undertaken a long and painful journey. Forget not that man in obtaining life, bears within himself a passion which ought one day to dominate his soul. If thy reason directs all thy passions by love, or the sentiment of tenderness, of piety, of benevolence, of generosity, of humanity, thy dominant passion will become sensibly reasonable. If thou knowest the dignity of thy nature thou wilt raise thyself towards its author, if thou knowest love, then thou wilt love the first of Beings; thou wilt love thyself, thou wilt love thy country, humanity, mankind, and love will be thy passion. Forget not that triumph over the passions is the union of wisdom and virtue with Justice and liberty. The Sage Ceryce will accompany thee; to know it is necessary to learn, to learn it is necessary to labour.—Seek and thou wilt find, Go, and may the Spirit of God watch over thee.

A masked door opened to the right, the candidate followed the Ceryce; it gave access to a vast vault, lighted by a single lamp suspended from the centre of the hall. The walls were so much affected that they seemed to threaten ruin in every part. But supported by the arm of the Ceryce he slowly descended by an incline, into the bowels of the earth; all was performed in obscurity; but a strong voice said to him:—

"Arrest thee! Learn to know thyself and form thyself for God, such is the natural law. Presume not to unveil divinity; the proper study of mankind is man; he is placed in a species of isthmus, being of a mixed state, obscurely able, grossly great with much of understanding for sceptical doubt, and much of feebleness for the proud stoic. He is, as it were, suspended between two ideas, in the uncertainty whether to act or to do nothing; of being a god or a brute, whether to give preference to the body or to the spirit. He reasons but to wander, and such is that reason, that he errs equally by thinking too much, or thinking too little; a chaos of reasons and of passions, all is confused, continually abused, or disabused, by himself; in part created to rise, and in part to fall; Master of all things, sole judge of truth, and endlessly precipitating himself into error; the glory, the plaything, the enigma of the world. Go, surprising creature. Mount to where science carries thee, measure the earth,

Reply.—The second cause is that which depends upon the first, such as all created causes.

S. D.—And the immediate and mediate cause?

Reply.—The *immediate* cause is that which produces its effect by an action, and the *mediate* is that which has produced the immediate.

S. D.—And the physical and moral cause?

Reply.—The physical cause is that which contains the sufficient reason of a being by its own act; it is the efficient cause considered in another point of view. The moral cause is that which influences a being by a law, council, or example. These questions are extended upon providence, chance, goodness, etc. (See also the English "Lectures of a Chapter, Senate and Council")

S. D.—Sage *Odos* speech is accorded you upon the history of Initiation.

Odos.—About the 95th Olypiade, an Epoptae or perfect seer, went the length of the Nile to study Theosophy and demand the revelation of the Mysteries.

After having overrun the Thebiad, that classic land of the fine arts he presented himself in the Pronaos of the Temple of Memphis, in the hope of obtaining initiation. He struck the 7 Mystic blows, and the Ceryce, after admitting him to the enclosure, presented his right hand in sign of fraternal amity, for he had made the usual Salutation.

After a serious examination entrance to the temple was accorded him, and the S. Dai addressed him with severe questions upon his past life, and unrolled before him mildly all his actions. The Visages of the Sages, assembled in the Sacred Temple exhibited nothing of sympathy, evoked by a career full of ardent researches in science and in virtue.

Upon a sign made by the S.D. all the Illustrious Sages, grouped themselves to form a triangle with the Master at the Summit. After some minutes deliberation the triangle opened at its base to form but a right angle.

Thy demand is accorded, said the S. Dai, thou hast undertaken a long and painful journey. Forget not that man in obtaining life, bears within himself a passion which ought one day to dominate his soul. If thy reason directs all thy passions by love, or the sentiment of tenderness, of piety, of benevolence, of generosity, of humanity, thy dominant passion will become sensibly reasonable. If thou knowest the dignity of thy nature thou wilt raise thyself towards its author, if thou knowest love, then thou wilt love the first of Beings; thou wilt love thyself, thou wilt love thy country, humanity, mankind, and love will be thy passion. Forget not that triumph over the passions is the union of wisdom and virtue with Justice and liberty. The Sage Ceryce will accompany thee; to know it is necessary to learn, to learn it is necessary to labour.—Seek and thou wilt find, Go, and may the Spirit of God watch over thee.

A masked door opened to the right, the candidate followed the Ceryce; it gave access to a vast vault, lighted by a single lamp suspended from the centre of the hall. The walls were so much affected that they seemed to threaten ruin in every part. But supported by the arm of the Ceryce he slowly descended by an incline, into the bowels of the earth; all was performed in obscurity; but a strong voice said to him:—

"Arrest thee! Learn to know thyself and form thyself for God, such is the natural law. Presume not to unveil divinity; the proper study of mankind is man; he is placed in a species of isthmus, being of a mixed state, obscurely able, grossly great with much of understanding for sceptical doubt, and much of feebleness for the proud stoic. He is, as it were, suspended between two ideas, in the uncertainty whether to act or to do nothing; of being a god or a brute, whether to give preference to the body or to the spirit. He reasons but to wander, and, such is that reason, that he errs equally by thinking too much, or thinking too little; a chaos of reasons and of passions, all is confused, continually abused, or disabused, by himself; in part created to rise, and in part to fall; Master of all things, sole judge of truth, and endlessly precipitating himself into error; the glory, the plaything, the enigma of the world. Go, surprising creature. Mount to where science carries thee, measure the earth,

weigh the air, rule the waves, instruct the planets in the course they should take; correct the old time and guide the Sun; raise thyself even to the first of beings, to the first perfect. Go, and teach eternal wisdom how it should govern, then return into thyself and what wilt thou find,—nothing."

After these words a panel of the wall glided away before him and gave passage to a vast ground where an hundred odorous flowers rejoiced the sight and smell.

Music, afar off, reached their ears. Their march is then arrested by a lake of great extent, but shallow, which they traversed.

Arrived upon the further bank the candidate finds himself before a splendid monument. Its Portico is of marble of Paros, where they arrive by 21 steps of red granite, resplendent with the rays of the setting Sun, and indicating to the Neophyte the termination of his journey. The marvellous architecture struck him with astonishment. It had a circle of Crypts which had to be overrun before arrival at the only entrance; they formed a labyrinth of inextricable crypts where the Neophyte would have wandered a couple of days and nights without finding the entrance had he not been led by his guide.

He entered with courage the first crypt but after retracing his steps several times, he arrived by observation and perseverance at a Vestibule, above which was written,—*Gate of the dead*. As soon as he had freed this Asylum a Tepisyte went to his aid and presented him with the *Golden Branch*, the Symbol of Initiation, and threw over his head a black transparent veil, and conducted him into a temple where were seated 21 Patriarchs, clothed in black tunics. The place was covered with hieroglyphics, and painted in lively colours, and all the signs of the Zodiac were represented; in the midst of this Sanctuary was a triangular pyramid surmounted by the Sun, and below it a small richly decorated Altar, upon which laid a book bound in red leather. This the Cetyce opened and caused the Neophyte to write his name, his prenames, and qualities. Hardly was this done when one of the Patriarchs addressed him thus:—

"Learn that the Universall Cause acts with one aim, but it acts by different laws; let this great truth be always present to thy memory. "Consider the world in which thou art placed, examine that chain of love which gathers and unites all below as well as on high; see how fruitful nature labours with that end, one atom drawing to another, and that which is drawn in drawing another, figures the embracement of its neighbour.

"Behold nature, varied in a thousand forms, pressing towards a common centre for the general good.

"Dost thou believe that God labours only for thy good, thy leisure, thy ornament, and thy nourishment? Is that a cause to give thyself airs and graces! Is it for thee the birds sing? No, joy excites their song. Is it for thee that the nightingale utters its melodious accents? No, it is for love. Is it for thee only that harvest covers the earth? No, the birds claim their grain. Is it for thee only, that the corn shows a fertile year? No, the ox merits his art for his labour. See then that all nature partakes of God's care.

"Such is the grand harmony of the world from which union has birth the general order and concert of all things. It is thus that the S.A.O.T.U. and of nature that self love and social love shall make but one.

"Thus, my Brother, work, without ceasing, to acquire the necessary knowledge, in order to be able to ameliorate the human species, and to inaugurate that happiness which exists only with virtue."

S. D.—If thou wilt persevere, thou wilt learn amongst us the Amomgue (Mysteries of Antiquity) and the Hytopadessa, the most ancient book in the world, the repository of wisdom. Wilt thou continue thy journey?

Neophyte.—That is my desire."

Ceryce.—(*Presents a globe round which is twined a serpent, sustained by two open wings, and the President says.*)

S. D.—Look!

Reply.—I comprehend by this that you give to the earth a double

movement, conformable to the laws of nature, and the calculation of reason.

S. D.—Light thou thy torch before darkness arrives. Pardon others everything, thyself nothing. Rejoice thou in what is just, combat iniquity. Suffer without complaint. Be good, for goodness enchains all hearts.

Ceryce—(*Takes the hand of the Neophyte and retires with him. They march for a long time without a word. Then they reach a sycamore tree, respecting which there is a touching tradition of the Copts who venerate it even to this day. The Ceryce raises the veil which covers the Neophyte's eyes.*) "The night is upon us. It is necessary to descend a narrow way bounded on one side by rocks, and on the other by forests." (*Then thunder is heard at a distance. With trembling steps they arrive at a vault.*)

Ceryce (*says*)—Hast thou courage to pursue this journey?

Neophyte. I have. (*They continue their march in profound obscurity, and arrive at a place environed with mountains, under shades of olive wood. Lightening rapidly traces a lozenge of fire. The wind becomes impetuous. After an hour's march they arrive at a grotto which is closed by an iron door. Near it a man of venerable appearance, tall in stature, the heavens brilliant and the moon shining beautifully.*)

Ceryce.—Behold this man, he has been a benefactor to humanity; he is here to teach virtue; thou canst interrogate him. The Neophyte went towards him, he was Zoroaster, and said,—

Z.—"If in doubt whether an action is good or bad abstain from it; ever march in the way of Justice".

(After saluting the Sage they advanced to the iron door, it opened and then closed with such force that the body of the Neophyte was shaken; he looked and the Ceryce had disappeared. After a vain search he marched by chance, sometimes he seemed to see his guide supported against an obelisk, he looked but found only a mutilated statue. Then he perceived at some distance a brilliant light towards which he went with caution, until he found himself on a platform with 3 persons who surrounded him. One placed

himself at his right, he is half invested in a white tunic and holds in his hand a mirror, in the left a branch of the Lotus flower, a Sun emblem; *the leaves open to the rays of the Sun at rising and close on its disappearance below the horizon; its flower covered with a species of down seems to mistake the radiant disc of that planet (the Egyptians consecrated this plant to the God of day).*

The Neophyte recognizes a figure of *Truth*, the 2nd is vested in a tunic of emerald green, and wears a collar of seven brilliant stars; in his hand he holds an anchor of gold, and the traveller murmurs *Hope*. The 3rd man remains 9 steps behind, and is barely visible, and is more a light condensed vapour than a real being. The neophyte sees in it an emblem of *human life*. They all march for a while in silence. Then

Hope (*says*)—"Courage, my child, there is hospitality and happiness."

Truth (*says*)—"Look on this mirror, it reflects thy past, seek in that hope for the future."

They arrive at an edifice which bars passage, and Hope knocks at the door with his anchor of Gold and to the surprise of the Neophyte it opens and leaves a free passage, to a vast hall over which are the words—"Assylum of the Dead." Here are two long ranges of coffins and mummies against the wall on each side. In the middle are several tombs arranged triangularly. He is disposed to leave by another door when the black robed, says to the white one "*Read these Words!*"

Neophyte reads—"Vanity of vanities, all is Vanity."

Demand—"And why this, all is but Vanity?"

Neophyte.—It is that our heart is too great for small things which are not intended to fill it. It is because God who has formed this heart has formed it for himself, and has imprinted therein the necessity of finding happiness alone in him.

Ceryce.—Let us descend, in spirit, under the sacred vaults which these tombs cover, and seek there the pompous cortege which accompanies the happy of this world, by the sombre shade of a sepulchral lamp; let us admire the sad monuments of their past

grandeur, or seized with a religious fervor, and in profound silence behold all their past grandeur annihilated and reduced to dust. Let us evoke their shades and they will say to us,—Instruct thyself by our example, behold these cinders, all that remains here below of those who have preceded thee, in a brilliant career of honours and worldly pomp". When we slept in the full career of sweet security in the bosom of glory and pleasures, all at once death terminated for us the dream of life; we awoke, and what a sad awakening! Read these fastidious inscriptions, these epitaphs of names and titles in teaching thee what we have been, we say to thee still more strongly, that all which passes is but vanity. Amongst these inscriptions thine own one day, perhaps soon, thy own will be found, and if thou had not joined to such vain eulogiums that of constant virtue and solid piety what will be announced to the world? That there is but on earth a feeble mortal less, and in the bosom of death another reprobate! Forget not that nothing is real but the good which we do, and of which we can wait the recompense in future ages." Continue thy voyage, learn to die well, and may the Eternal enlighten thee with his living and pure light; it will dissipate all the charms of thy passions, and all the illusions of thy pride, and thou wilt know Truth.

Truth passes first, and Hope conducts the Neophyte but soon disappears, and *Human Life* vanishes like a shade. After a long voyage the Neophyte led by Truth arrives at a splendid Portico. The Levites, dressed in tunics of bordered linen, come to aid him to free an Abyse of which he cannot measure the depth. Encouraged by Truth he throws himself on the Mystic ladder, it trembles under the weight of his body. Here some young Patriarchs come and place upon his lips some drops of a strengthening liquor, and introduce him into the temple.

This temple is resplendent with light, and richly decorated. Three brilliant suns inflame the East; all is golden. Incense rises in light clouds, undulating to the top of the vault. At each side are ranks of warriors armed with glaives, and heads covered with mitres of Egypt.

S. D.—(Who is seated upon an ivory throne awaits the Recipiendre, conducted by the Ceryce, and invests him with a bordered linen robe says) "This Robe is the emblem of that purity which thou ought always to preserve; the Companions of thy voyage have accomplished their mission. Go place the symbol of thy Initiation on the Altar." (Does so). "Swear never to reveal that which we confide to thee."

Neophyte—I swear it.

Then the bottom of the temple opens and 21 Patriarchs descend a large gallery in marble of Paros. The Levites advance in procession, to the new Initiate. The standard is unrolled before him, a sweet melody is heard. Then:—

S. D.—"Since thou hast resisted the proofs, come receive the new life which has been prepared for thee." (Raising the sacred knife). "I proclaim thee a Sage of the Pyramids, and will instruct thee in our secrets of recognition. Learn that all men are equal, and that Justice is based upon the great law of reciprocity. Sage Ceryce, conduct the N. to his destined place. Hoff Omphet,—watch and be pure."

"Ceryce cause the Neophyte to advance." (Does so). "Have you well understood the proof, which our predecessors, the Initiates of Egypt had to submit to obtain Initiation?"

Initiate—"Yes, S. D., and I will swear never to stray, from the straight line which will conduct me to the perfect point of the triangle."

The Ceryce presents a cup.

S. D.—"This cup is the symbol of life, drink and forget thy past, think only of the future. Give to thy body, to thy heart, and to thy Spirit, all the strength, and the greatness of perfection of which thou art capable. Form thyself for God, for thy country, for humanity of which thou art part; in one word form thyself for good."

"Sage Ceryce, I pray you, conduct the Neophyte to the Altar to take the O. B. To order."

All arrange themselves before the Altar in a triangle in such sort that the S. D. is at the Apex and the two Mystagogues at the base. The Neophyte has his right hand upon his heart, and his left upon the V. S. L.

"I, A. B., in presence of the S.A.O.T.U., of this August Assembly, and upon the Sacred Book of the Law, swear fidelity to our venerated Institution. I promise to be submissive to the laws of my country, and to practise all the virtues. I promise to be compassionate, affable, generous, and constant, a worthy spouse, good father, tender son, respectful and submissive. I promise to deliver myself to all good works, and to labor constantly to carry truth, justice, and peace to all hearts. I promise to propagate science, and the sweet morality that our Rite professes and to exact no more from Neophytes who desire admission amongst us than probity and gentleness."

S. D.—(Placing the point of his sword on his head). "To the glory of T.S.A.O.T.U., and in the name of the Grand Hierophant I create and constitute you a Sage of the Pyramids. Go in peace and may the spirit of God ever watch over you."

PROCLAMATION

S. D.—"To the glory of the S.A.O.T.U., and in the name of the Grand Hierophant, Sublime Master of Light, I proclaim for the present and for always, member of the Grand Consistory of Sages of the Pyramids, Thrice Ill. A. B., and request you to recognise him in that capacity, and aid and protect him."

"Join me Ill. Bros. in felicitating ourselves on the happy acquisition we have this day made. To me." (All give sign and battery.)

CLOSING

S.D.—(Strikes 1) "Arise to order. Sage Mystagogue, at what hour should we suspend our labours?"

1 Mys.—"When the sun is in the West."

S. D.—"It is time to suspend our labours."

1 Mys.—"Yes, Sublime Dai."

S. D.—"Sage Ized, (Messenger) Come receive a Mission." Ized does so, and S. D. whispers in his ear, "Sige et Alethe" (Silence and virtue), the Ized does the same with 1 and 2 Mys. and lights the Incense.

S. D.—"Since it is the hour to suspend our labours, join with me, my Bros., in that proceeding."

He descends and all the Officers place themselves as at the Opening.

S. D.—"Father of the Universe, eternal source of light and truth, full of recognitions of thy infinite goodness, we offer thee a hundred thanks for all the goodness granted to us, of the useful and glorious in this journey. Continue, merciful father, to protect our labours, and to direct us in the way of perfection, and grant that harmony, concord and union may be ever the triple cement which unites us. Glory to thee, Lord; Glory to Thy Name; Glory to Thy Works."

The Sublime Dai takes his place, also the Officers.

S. D.—(Strikes 777777. Each Myst, repeats it). "To the glory of the S.A.O.T.U., in the name of the G. H. the labours are suspended. Retire in peace, my Bros., and may the Spirit of God, ever watch over us."

S. of Order—Raise right index finger to heaven. (It indicates the Unity).

S. of Recognition—"Place thumb of left hand on breast to form a L."

T.—Grasp each other by the two first fingers and give 3 shakes.

Answer—Extend 3 fingers, last two in palm.

W. P.—EGIS. W. S.—EHTELA. Battery 777777.

Jewel and Symbol—Squate medals on which is a Masons Square, from the angle issues a serpent.

N. B.

The Ancient Arabs believed the Pyramids were Antediluvian, and that one is the grave of Setli. On the other hand the more

modern Koreish teach that Abraham instructed the Egyptians in the building of Pyramids, and that Abraham, Issaque, and Ishmael built Mecca.

The Rite of Memphis in Egypt says that Kleiber, and Napoleon received Investiture with a ring at the hand of an Egyptian Sage, at the great Pyramid.

50° SUBLIME PHILOSOPHER OF SAMOTHRACE

The Mysteries of Samothrace were Cabirian, and are supposed to be Phoenician in origin; as they claimed to trace back to the first ages. They were religious, when we hear of them in Christian times; but they claimed to have been the Inventors of the Arts and Sciences, and all useful Knowledge. Their great Mystery was the death of one of their 7 Gods who was attacked by two others, between 2 Corinthian pillars, slain and his members carried to Etruria. Their Rites were performed in the cave Zereinthus or Saon, where stood a large Pyramid with an enclosed central chamber where the most important part of the ceremony was celebrated.

It is said that the Candidate was purified by water and blood. As he had to begin a new life he was led to the fountain Lethe where he drank forgetfulness, and then to that of Mnemosyne that he might remember what he learnt. He was thrust into a dark cavern, amid appalling sounds, the roar of water, and the rage of the elements. Grim and ghastly phantoms show themselves, funeral objects in which a dead body rises at the feet of the Candidate. To this succeeded light, the confined dead spring to life with pæans of victory.

Marconis' instruction for the Conferences that the degree illustrates the sources and vile desires of Man. Nine perfect columns are formed by peeling away the bad portions. The Neophyte reads some useful inscriptions which are explained by a search for the true basis of the great work.

S.—Place right hand on the heart and say *Faith*.

T.—Join right hands and balance 9 times. ;
 W. P.—CIRIBAC (Cabiric 7 Gods)
 W. S.—KYDAS (The Just, father of the Cabiri).
 Battery—7777777
 Jewel and Symbol—The Square and Compasses, interlaced with an even balance.

51° SUBLIME TITAN OF THE CAUCASUS

The Mythological legend is that the Cabiric Prometheus stole the fire of heaven to help mankind, and was chained on Caucasus.

There is a ladder of 7 steps. The allegory elucidates the errors and vain efforts of ignorance, fanaticism, and superstition, which fall under the blows of the Just. Balm necessary for the Aspirant—new departure of the Celestial guide, represented under the figure of a child. Aspirant beholds the seven gates and knocks; futile efforts.

S.—Raise eyes to Heaven and say *Hope*.

T.—Grip arms mutually advance length of the arm, and press thereon 7 times.

W. P.—EGIS. (Silence) EHTELA. (Truth)

W. S.—TISIS. (The Chaldean Enoch).

Battery—333 - 4444

Jewel and Symbol—A ladder of 7 steps and above it a star.

52° SAGE OF THE LABYRINTH

The degree is a recapitulation of Hermetic Mason—the new Initiate shows his mantle, reduced to tinder and afterwards returned to him. Penetrates a chemical laboratory, but is not admitted to practise the Art, until after some expiation—proof of blood insufficient. Paints the enthusiastic follies of false Adepts, whose work is of avarice.

Allegory of the Palm of the Valley of Oddy, the Mystic rose of Kab; the two generative principles; the tower of Ugolin; the plant Moly, whose three roots were black, the five leaves green, and

the flowers white—a symbol of the Universal medicine, the red tincture which can prolong life. Consult Virgil, Homer, Nicholas, Flammel, Cagliostro's Egyptian Masonry, etc.) Spirit of the dogma, Maxims etc.

S.—Join right and left hands, as if walking together.

T.—Jointly, right hand on forehead, bow the head, place left hand on breast. (It implies intelligence, humility, fidelity).

W. P.—The Same as last 3 degrees).

W. S.—NOUOMA. (Be discreet).

Battery—333-55555-4444.

Jewel and Symbol—A palm tree.

53° KNIGHT OR SAGE OF THE PHOENIX

In the pre-1800 degree the work was thus: In the centre of the Room a chafing dish, and a brazier full of fire. On the table, or floor, various symbols, and amongst them a Phoenix, surrounded by a serpent with its tail in its mouth.

There is an O.B. of Secrecy, and the Master says: "This brazier is intended to teach you that fire (of course the Logoc fire, or Serpent fire) is the principle of all things, and the great agent of nature, and imparts action to all bodies. From this agent man receives life, with the power of thinking."

"This Serpent, forming a circle, is an emblem of eternity, which is without either beginning or end. It has the property of renewing its skin, and thus figures the destruction and renewal of nature, which appears to weaken and even perish at certain epochs; but which only grows old to renew its youth, and prepare itself for new revolutions."

"The Phoenix is a still more natural exposition of the succession and the perpetuation of this principle in nature. Mythology has represented the bird as reviving from its own ashes, emblemising how all things earthly will continue to be reborn from itself."

To this may be added that it symbolised the cycle of the Star Sirius or Sothis of 1461 years. Marconis summarizes it—"Confer-

ences" thus: Study of Nature—properties of things—Knowledge of created beings—Science of Astronomy.

S.—Represent examination, as if through telescope.

T.—Join left hands, and point to *Serius*, or *Sothis*, with right index finger.

W. P. (As last).

W. S.—XINEOHP. (Symbol of *Sothis*)

Battery—1-22-666666-1

Jewel and Symbol—A triangle on which is a Phoenix.

54° SUBLIME SCALDE

This really is the Bard, or Bards, of the 34°. Marconis recommends for its "Conferences"—Search for Truth,—the unique aim of Social life,—lessons of wisdom from all the circumstances of life,—book of Proverbs. The mythology of Scandinavia had a primitive source with those of India; and they teach in occult assemblies the powers of the various Mantras and rythms. Pythagoras' "Music of the Spheres", is of this nature.

S.—Take a book and appear to be reading.

T.—Each take hold of a side of the book.

W. P.—(The same as the last degrees).

W. S.—REDLAB. (A Norse Sun God).

Battery—1-22

Jewel and Symbol—On a triangle, a book.

55° SUBLIME ORPHIC DOCTOR

Marconis' Notes for the "Conferences", are on the Perfectionment of Man,—Search for truth—love of Justice; and the practise of all the virtues. These may be greatly extended; the Greek Theurgists had great veneration for him, and many hymns of his are preserved, and indicate a magical knowledge of the Spiritual Forces to which they are addressed. The Mysteries of Eleusis were founded on his System, and dedicated to *Ceres* and *Proserpine*.

S.—Cross arms below stomach, and stand as if musing.

T.—Touch each others left side with right hand.

W. P.—(Same as last degrees).

W. S.—SUEHPRO. (Founder of Greek Mysteries).

Battery—7777777

Jewel and Symbol—A Key crossed with a wand.

56° PONTIFF, OR SAGE OF CADMIA

The grade is a School of Wisdom which treats on the Sublime aim of the Great Work, viz; the rehabilitation of man in divine perception. We can study the 7 musical tones, the 7 colors, the 7 vowels, and the Seven headed Serpent to each of its heads a vowel was consecrated; all are symbols of the Ancients.

After Cabiric, or Pelasgic Greece, was desolated by Aryan conquests, Egypt interested itself in the restoration of Greece and sent Orpheus, then Cadmus, who was of Phoenician descent. He erected Thebes in Boetia and the Citadel retained the name of Kadmia until late times.

Mythology, in a myth of which we must seek the meaning says that he killed a *Dragon*, and having sowed its teeth, a host of armed men sprang up, who fought with each other until five only remained to help to build the City. The legend says that he had five children by his wife Hermonia, the daughter of Ares and Aphrodite, whom the God Zeus (Latin Deus) gave him.

He is said in his old age to have fled to Illyria, and he has been credited with the introduction of the Greek Alphabet to which additions were made at a later period. His era is about 1500 B.C.
S.—Cross arms, let fall to the side, repeat twice.

T.—Take each others right and left hand, and loose them three times.

W. P.—(Same as last degrees).

W. S.—SUMDAC. (A hierophant in Greece)

Battery—1-22.

Jewel & Symbol—A triangle upon which is a heart in flames.

57° SUBLIME MAGUS.

Development of the true Secret; derivation of all things from one Almighty Spirit; progressive steps of creation from the mineral to the vegetable, and thence to animal life—the elements soften stones and minerals, these feed the plants, then to animals and men. Key to all allegories—spirit and matter—God in nature—Knowledge of the property of plants from the Cedar of Lebanon, to the lowly hyssop—sublimity of moral.

S.—Touch forehead, and say—"To thee belongeth"; left shoulder, and say "Glory"; right shoulder, "Power"; stomach, "Wisdom"; heart, "The Kingdom".

T.—Right hand on each others heart, —look upwards.

W. P.—(Same as previous).

W. S.—HTANEHPAS (Spiritual Temple)

Battery—55555

Jewel and Symbol—A Sun upon which is the double triangles.

58° SAGE, OR PRINCE BRAHMIN

Instruction in natural and spiritual science. How worlds are in process of formation; how suns disappear whilst others are newly born, and how globes are in a state of incandescence for ages. The Night and Day of Brahm, or his Inbreathing and his Outbreathing, or Awakening.

How organic life begins at the lowest step of the ladder and progresses, in untold ages, through the mineral, vegetable, and animal kingdom, and is crowned by the birth of humanity. The Lunar race, and the Solar races. I have translated the following from the Conference on Indian doctrine. It represents, that of Reason, and Reply of Divine Wisdom.

R.—O! Sublime first born of God, we say that thou hast created the world, thy child *Reason* asks how all was produced.

D. W.—My child, deceive not thy self, think not that I have created the world independently of the first mover: God hath made all things, I am but the instrument of his will, He calls upon me to execute his eternal designs.

R.—How must I think of God?

D. W.—That He is immaterial, incomprehensible, invisible, without form, eternal, all-powerful, that he knows all things, and is everywhere present.

R.—How then did God create the world?

D. W.—The Will dwelt with him from all eternity; He being triple as Creator, Preserver, and Destroyer. The Will of God conjoined with his goodness, produced, first matter; and the two movements of the will produced motion.

R.—What are we to understand by Sentiment?

D. W.—It is a portion of the Great Soul of the universe; it rests in all creatures for a marked time.

R.—What becomes of it at death?

D. W.—It animates other bodies, or it plunges like a drop of water in the immense ocean from which it set out.

R.—Will virtuous souls be recompensed, and will criminal souls escape punishment?

D. W.—The Souls of men are distinguished from those of animals inasmuch as they have the knowledge of good and evil. If man does good his soul when disengaged from his body by death, will be absorbed in the divine essence and not again enter an earthly body. But the Soul of the wicked is vested in the four elements, and after it has been punished it will retake an earthly body, but if it takes on its first purity it will be absorbed in the bosom of God.

R.—What is the nature of this Union with God?

D. W.—It is a participation in the Supreme essence. We no longer know passions, the entire Soul is plunged in eternal felicity.

R.—O! my mother, thou hast told me that if the Soul is not pure it cannot dwell with God. The actions of men are sometimes good, and at other times bad; where go all these mixed souls immediately after death?

D. W.—They are divided into classes, for some time they hardly realize their iniquities, then they either enter heaven, or they receive sometime the recompense of their good actions; or finally they enter new bodies.

R.—What is that which we call time?

D. W.—It exists with God from eternity, but we cannot comprehend, or measure, the period when God created movement.

(Those interested will find much additional translation bearing hereon in our "Lectures of C. S. & C.")

S.—Clasp fingers and bring back of hands to brow.

T.—Fingers clasped bring palms together and, give the S. W.

A-U-M. (Implying, Fire, Water, Ether.)

W. P. (Same as last degrees).

Battery—7777777

Jewel and Symbol—A circle within which is a Star.

59° SUBLIME SAGE, OR GRAND PONTIFF OF OGYGIA

Explanation of the Poetic Myths of Antiquity. Mythology says that after the human race had developed a civilization of its own a thousand sorrows arose by the opening of the "Box of Pandora", with which the Gods had dowered her when she married Epemethius the brother of Promitheus, who as we have said, in previous degrees, stole heavenly fire to dower the Cabiri. For centuries the races, thus illuminated, grew in skill and pride. At length a great flood arose to destroy them, it covered the land and everything perished. In Attica and Boetia it is called the *Ogygian Flood*, after the legendary King Ogyges; in Argos the *Inachian Flood* after King Inachus. Sometimes it is called the *Dukaion Flood*, said to be the only son of Promethius and Pyrrha the daughter of Epimethius; his son Hellen is said to be father of the Hellenes and his sons Ailos, Doros, Zanthos, Ion, and Achaïos, the Aryon Greeks who devastated the old Pelasgians.

Again Ulysses on leaving Troy arrives at the island of the goddess *Circe* whose hospitality has a herb potion which transformed his company into *Swine*, i.e. brutalised them by sensuality. Hermes the Greek name of Thoth, protects Ulysses and gave him a sacred plant,—"Black was the root, but milky white the flower; Moly the name, to mortals hard to find." Circe's Magic arts failing, by the spiritual virtue of the plant, she proposes a Union, and swears,

—"By those dread oaths that tie the powers below, the blessed in the sky," and then restores her swine to human shape. After one year in this state, Ulysses is prepared to converse with the Shades and enters the Cimmerian Cavern leading to Tartarus. The necessary sacrifices are made, the blood of which is used by the Shades to enable themselves to assume a corporeal shape. After visiting Tartarus the hero begins his voyage and reaches the island of Ogygia, where he begins a happy life with Calipso, and remains seven years with her till Hermes commands his return to his own land.

We have again the journey to fetch the golden fleece, which the Alchemists assert was their *Transmutation*, and they symbolised it by the plant *Moly*. *Ogygia* was the name of one of the gates of Thebes. The Mythology of Greece, like that of Egypt is three-fold—human, cosmogonical, and spiritual; and we have a specimen of the latter in the beautiful fable of Cupid and Psyche.

S.—Place open right hand below the eyes, thumb erect, and forming a square on the temple.

T.—Left hand on sword guard, right on each others right shoulders.

W. P.—(As last)

S. W.—AIGYGO

Battery—1-1-1

Jewel and Symbol—A square on which is a pen and above that a Star.

60° SUBLIME GUARDIAN OF THE THREE FIRES

Upon three altars burn three fires—Man is body, soul and Spirit. Again we have the invisible Electric; the Actual, fire by friction. Again the Temple fire; the bodily fire, House fire. The first initiation of the ancient occult orders was by water, the next by fire, or Spiritual exaltation. Marconis says,—It is the explanation of the regenerating fire of occult science. The partial rent of a great palace—rays of Adamic force, confounding human reason, and humiliating before the power of God. It is a phenomena of the Prophetic Order,—the principle of life and of all organised beings. A part of the instruction of the priest of old—the Myster-

ious Key which opens the forgotten intelligence of the world of light and truth, and joins the finite to the infinite. It is the "chain of gold", frequently sung by the poets; the basis of the hidden philosophy of Democritus, Pythagoras, Plato, Apollonius which they went to demand of the Hierophants of Egypt, and the Gymnosophists of India and Ethiopia—invisible to the eyes of the senses, it is the Study of the Soul.

The relationship which exists between the fuel and the fire, is symbolical of that which exists in the several means of obtaining spiritual enlightenment; as fire is the most active civilizer, so is Wisdom for immortality.

S.—Join fingers of both hands and raise them above the head.

T.—Join hands in a friendly way and say—"Be vigilant".

W. P.—(Same as last)

W. S.—CIASI (Relating to Isis).

Battery—1-1-1

Jewel and Symbol—A Square containing a Circle, with 3 triangles united at the points.

61° SUBLIME UNKNOWN PHILOSOPHER

Studies the old occult Medicine of curing disease by plants correlative to the parts of the body affected. These observations extend to the colour of the Sap, the number of the leaves, and the petals. The Mandrake. The astrological import of the plants, and these relations to the different parts of the human body.

The colours preferred in costume, coupled with physiognomical traits as a guide to character amongst mankind.

Thus (Marconis says) the basil, the lavender, and the Saffron for curing derangements of the stomach, because the viscera is under the dominion of the Lion, and these plants correspond to that Sign. They also employed plants of which the form had some similitude to the parts affected—the *Anthora* resembles two hearts united, and was recommended for maladies of the heart. The *Camomile* passed for an *Ophthalmic* plant, because the flower has some similitude to the organ of sight.

Thus the affinities of the 3 kingdoms, with the astrological applications of the Hierophants, who had determined the concordances between man, the elements, and the celestial bodies, prove that if they sometimes erred in their system, they had pushed far in the observations of nature.

S.—Carry the 3 fingers of the right hand to mouth.

T.—Join the insides of left foot, knees touching.

W. P.—(The same as last).

W. P.—AIMEHC. (The Alchemy of old.)

Battery.—666666—666666.

Jewel and Symbol. A delta upon which is a branch having 6 leaves on each side.

62° SUBLIME SAGE OF ELEUSIS

In nature there is an Occult power behind the material form, viz.—The fashioning of Spirit. First matter is eternal and exists everywhere; and was a doctrine taught in Egypt. (Poemander.) Space is eternal, immobile and immutable. On heat and humidity. Time not a principle. There are 3 eternal things in nature, viz:—Mind, first matter and space, quantity of matter always the same. Pre-existence of Souls; the body the Sepulchre of the Soul: "We live their death, and die to their life."

It has long been worked in Scotland by the Council of Rites, derived from Dr. Walker Arnott, as a higher degree. Perhaps they had it from Dr. Morison, who was a member of our Rite in Paris, and in 1845 founded the Rite of 33° at Edinburgh. Today they work the degree as follows. They may have modified earlier work. The Ceremonies are two fold, the first founded on the ancient Eleusinian Mysteries; the second part a Christian version of the same. The Officers are *Hierophant* or Master, *Huperet* or Conductor; *Diachanos* or I. G.; *Cerberus* or Tyler. The Candidate is led into the Consistory by *Huperet*, the door being left open for the purpose.

ADVANCEMENT

D.—(Meets Cand. at door) What Profane is this who intrudes within these Sacred Precincts?

H.—(for Candidate) I am no Profane, tho' but a dweller on the threshold, and am come humbly seeking light in Eleusis.

D.—If you are sincere in your desire enter, and, having partaken in the ceremony of Lustration, emit the declaration without which no progress can be made.

Washes hands in a basin, and dries them on a towel presented to him.

D.—Repeat after me, holding up your right hand:—

I, A. B., do solemnly declare that in seeking advancement here, I am actuated by no unworthy motive, and I sacredly pledge myself to keep inviolably secret, from the whole world, the secrets of or belonging to this degree, should the Hierophant see fit to entrust me with the same, and may the Great Dispenser of Life and Light deal with me as I keep my pledge.

D.—As you have thus far conformed to our Regulations, you will proceed to the Hierophant for further instruction.

Huperet leads him to the East.

Hup.—Wise Hierophant, behold before you a Dweller on the Threshold, who has washed his hands of the vanities of the world, and vowed unalterable fidelity to our Order.

Hier.—Approach, O! D. on the T., (Candidate approaches by 4 long and 3 short steps and kneels).

Hier.—(Takes one step to meet him, and touching him upon the *ear*, *eyes*, and *mouth* says). And thus I seal you, that you may *hear*, *see*, and *speak* concerning the Order, but as you may be instructed. Do you again renew the pledge you formerly made?

Candidate.—I do.

Hiero.—(Raising Candidate). OAM.

Hup.—(Taking his left hand). DEUM.

Hiero.—(Touching eyes and ears). Hear, See, and be Silent concerning the Secrets of Eleusis, in which I will now instruct you.

Gives G.W.—1 P.W.—2 P.W. and Sign. Steps back and says: *Konx Ompax*. (It is finished.) P. of Eleusis, be secret and silent. (All give sign).

II

All retire to 2nd Apartment—led by the Hiero., Cand., and Huperet being last. As Cand. enters a veil is thrown over him, and he is laid on the floor. Then all take their places. The Hierophant is now High Priest, and Huperet is Vice High Priest.

H. P.—What is the cause of our Present Assembly?

V.H.P.—To learn for ourselves, and to explain to a Priest of the old Eleusis, the Mysteries of the New Jerusalem which is the true Eleusis.

H. P.—Where is he that is to profit by the lesson?

V. H. P.—He is dead in error, but awaits the vivifying teaching of the new law.

H. P.—Let him be raised from the grave of error by the power of the word, and by aid of the 3 points—Faith, Hope and Charity.

V. H. P.—(Taking Cand. by right hand and whispering) Rise, by the power of the Word, from deadly error to living truth.

Chaplain—(Reads Rev. XXIC, whilst Cand. is led slowly round halting before the H. P.)

V. H. P.—I here present you Reverend H. P., a Priest of the old Eleusis whom from the death of error has been Raised to living truth.

H. P.—Companion A. B., I welcome you as a Priest of the true Eleusis, and now put you in possession of the Secrets of the grade, which consist of Sign, G. W., P. W., and G.

He then gives an Address on ancient Initiation. Chaplain reads XXIIIC Revelations to close the ceremony.

(In the "Early Grand" of Scotland, this grade is given between Priest of the Sun, and Royal Secret, both a scant abridgement of S. R.)

G.—Look up to heaven, then down to earth.
T.—Join inside of right feet and let knees touch.
W. P.—(As last previous degrees.)
W. S.—SISUELE. (Secret of Grecian Mysteries).
Answer—XNOK XAPMO. (It is finished).
Battery.—4444-333
Jewel and Symbol.—A Sun on which is 3 Yods.

63° SUBLIME KAWI

The Universal Soul, the breath of Deity, Charity, or love, is its ruling principle, Emancipation from the bonds of matter proceeds perfection—freedom of the pure spirit,—the 3 paths to bliss. Liberty, equality and fraternity our basic principles; love, union, labour the moral principles, and progress the reward. The word *Kawi* means a Poet, and is the equivalent of Bard, Scalde, etc. The Sacred Javanese character is called Kawi, and Sanscrit origin.

G.—Touch the forehead, lips and heart, with right hand.
T.—Upon a Book join open hands, one on the other.
W. P. (The same as several of last degrees).
W. S.—ANHSIRK. (Predecessor of Gautama).
Jewel and Symbol. -A delta, with a central point.

64° SAGE OF MYTHRAS

Preliminary Note. As these Mysteries lasted well into Christian times, we have fuller information than the others. Origen quoting Celsus says that in the Caves of Mythras there was a "representation of the two heavenly movements, namely those of the fixed stars and the planets or that which takes place, in them, and the passage of the Soul through these. The representation is of the following nature; there is a ladder with lofty gates and on the top of it an eighth gate. The 1st gate consists of lead; the 2nd of tin; the 3rd of copper; the 4th of iron; the 5th of a mixture of

metals; the 6th of silver; the 7th of gold;" and he goes on to describe the dedication of these metals, and gates, 1st to Saturn; 2nd to Venus; 3rd to Jupiter; 4th to Mercury; 5th to Mars; 6th to the Moon, 7th to Sun. At Reception they baptised with water, and offered bread and wine or water—a crown was offered which he cast away, a white stone was given him. It is said that when the Emperor Julian was received he was baptised with blood, the Hierophant saying,—“With this blood I wash away thy sins, that the Spirit of the divinity may enter into thee, the newly begotten, Thou art the Son of the highest God”. The degree, as drawn by Marconis, is very beautiful and he adheres closely to fact.

OFFICERS

There are 11 Dignitaries, to wit—1, Grand Pontiff (or S.D.); 2 and 3, The two Mystagogues; 4, the Odos, or Orator; 5, the Hierostolista or Secretary; 6, the Zacoris, or Treasurer; 7, the Cyrice or Expert; 8, the Pliste or Hospitaller; 9, the Hydranos, or M. of Cer.; 10, the Cistophore or Archivist; 11, the Thesmophores or Guard of Consistory.

ARRANGEMENT

In the Centre are 3 Circles to represent the planetary system, with the Sun in the Centre. There should be 7 chambers, or caverns of Initiation, and 7 doors of 7 Metals. In the South is the transparency of a Sun rising over a tomb. Near to it is a Myrtle, and some astronomical instruments.

OPENING

Gd. Pontiff—(Knocks 1 with triangle headed mallet.) Silence Brothers! Bro. 1st Myst., what is your duty in this temple of truth?

1st. Myst.—It is to protect the inviolability of our Mysteries against profane intrusion.

- G. P.—Bro. Ceryce, assure yourself that the entrance is guarded.
- Ceryce—(After going to the door to see) Gd. Pontiff, the avenues of the temple are deserted, its echoes are silent, none can overhear us.
- G. P.—Since we are covered, arise to order, My 1st and 2nd Mystagogues, examine your columns, and assure yourselves that all are Brothers.
- 1st Mys.—G. P., all the Bros. present are members of the degree.
- G. P.—2nd Mys. your place in this Temple of Truth?
- 2nd Mys.—In the Angle of the Column to the North.
- G. P.—Why?
- 2 Mys.—To see that order is maintained, and to the perfect execution of the work. To foresee and transmit to the 1st Myst., any difficulties that may arise, and obtain the solution which may be necessary, to the perfect development of the questions submitted to our brothers.
- G. P.—Bro. 1st Myst., where is your place?
- 1st Mys.—At the Angle of the Column in the South West.
- G. P.—Why?
- 1st Mys.—To aid the G. P. in developing the work of this degree.
- G. P.—Where is the Grand Pontiff's place?
- 1st Mys.—In the East, to open the labour, and spread the rays of light and truth.
- G. P.—Bro. 1st Myst., at what hour do we assemble?
- 1st Mys.—At seven in the evening, Grand Pontiff.
- G. P.—What hour is it, Bro. 2nd Myst?
- 2nd Mys.—The hour of labour, Grand Pontiff.
- G. P.—Join me, my Brothers, in Prayer. Omnipotent God, Author of all good, Source of all Clemency, Spread Thy blessings over our labours, fortify us with the bonds of Fraternal affection. We prostrate ourselves before the eternal laws of Thy Wisdom, we invoke Thy name for we are Thy children. Dissipate the darkness of our souls; continue to spread over us Thy protecting hand,

and lead us constantly towards goodness, of which the perfection resides only in Thee. Glory to Thee, O! Lord; Glory to Thy Name; Glory to Thy Works.

To the Glory of T.S.A.O.T.U. the Consistory is Open. Attend to me, my Brothers.

All give the Battery, 7777777, and Sign.

RECEPTION

The Knights wear a white Sash, Saltire wise, from which is suspended a plate in form of a triangle; on one side is engraven the name "Jehovah", is surrounded by the words "Virtue, Wisdom, Science". On the other side is a Serpent coiled in circle within which is the *Lion*, of a degree of Mithras. The triangle symbolises divinity; the serpent and Lion are the emblems of Wisdom and Strength.

G.P.—(strikes). To your places, My Brothers.

Ceryce—(Repeats the Knock)

Hydranos—(Knocks 7777777, for Aspirant)

Thesmophores—(Admits Aspirant. Door closes. Claps of Thunder)

Neophyte—(Finds himself surrounded with fire. Brilliant light)

G. P.—What dost thou demand, and what has brought thee amongst us?

Neophyte—I seek to penetrate the Arcana of Nature.

G. P.—What hast thou done to obtain this favor?

Neophyte—I have studied the signification of Symbols.

G. P.—That is something but more is required from thee.

G. P.—What means the Pyramid, with the Sun over it?

Neophyte—It is a Symbol which gives us the idea of perfection, and reminds us of the acquirement of Art; the virtues we propose, and the labours of the Hierophant and the Two Mystagogues. In attending to the three Fires, as Guardian in the 60°, we learn these inscriptions—(1) Practise virtue and fly vice, be

docile to the voice of nature, reason, and conscience. (2) Seek in the visible marvels of the Universe the Knowledge of T.S.A.O. T.U. and His perfections. (3) Love thy Kind, Seek to be useful to them, and thine own interest in the common well being. Such tasks are but the pure doctrine of our divine Master whose teaching, in the lapse of ages, has been disfigured by ignorance, superstition and avarice.

G. P.—Give me an explanation of the 3 Symbolic fires?

Neop.—We see the goddess Isis with her son Horus seated upon her knees, and these 3 fires burning upon 3 Altars before her—Man is body, Soul and Spirit. Each of the 3 elements which constitute our body is ternary, and offers the general emblems of nature, as Symbols to our Spirit.

G. P.—How do you look on the voice from the burning bush?

Neop.—As a figure of speech. It expresses the fire of intelligence, the voice of conscience, which permits no man to oppress his brothers.

G. P.—What idea have you formed of the record of a man and a woman living in a Garden of Eden; or in a State of innocence, and their expulsion?

Neop.—It is an allegory which expresses the obedience which man owes to the laws of nature, in justice and humanity. When he forgets these laws he renders himself unhappy, infirm, ignorant; he destroys the rights of society, and overthrows the laws which T.S.A.O.T.U. has imprinted on creation.

G. P.—Brother Odos, I give you the parole.

Odos.—My brother, the instruction of this grade ascends to the highest antiquity. The Magi who were its founders in Persia, arose in Asia, in the primitive ages, and carried their science to the Gymnosophists and to the Brahmins. They had anciently in the Chaldean town of Hypernium a celebrated school, where all human virtue was concentrated, and which spread civilization over the world, but it was more especially in Media that these

Illustrious Masons, as we have long used, the word, celebrated their Mysteries and taught those forms and principles, which spread to Rome and thence to Britain, those waves of light and truth which T.S.A.O.T.U. had placed in the hearts of the Hierophants of learned Egypt. Even the Jews, in their captivity profited largely by the learning of the Magi. The City of Ecbatana, in imitation of the tower of Babel, was protected by 7 circular walls within each other, each higher than the last, and were coloured so as to represent the seven planets known to all the ancients.

• The principal aim of this order is the perfectionment of man, and his reapproachment towards that source whence it emanated; that is to say his rehabilitation and reintegration in his primitive rights. The occult schools term it Union with Deity. Contemporaneously with this dogma, as a consequence, is born the principle of Spirit communion; the doctrine of a dual nature in man, exemplified in magnetism, somnambulism, dreams, prescience, sympathies and antipathies, and above all ecstasy, and yoga. These doctrines were all well known to the ancient Sages, and at one time, Pythagoras was their most celebrated interpreter, and was followed by the almost divine Plato. In our times Swedenborg and St. Martin have pushed them to their limits, and have had numerous and enlightened disciples; and besides these there were divers orders of Illuminati such as those of Stockholm, which followed St. Martin.

When man by a new and exemplary life of active good work is conducted to his prime dignity, he approaches his creator, is animated by a divine breath and is Initiated. By this acquirement he becomes a Master of the Occult Sciences, the secrets of nature, high-chemistry, entology, and astronomy.

The Secrets of this degree can only be acquired by prescribed studies, and severe trials, which were in reality a course of religion, and morality divested of Superstition. It was necessary for admission to unite elevation of mind to great moral purity, which was enforced by a terrible oath in the new life on which they entered.

wings, spread out at the two sides. Upon the door are these words in hieroglyphical characters: "Do good upon this earth, or dread to be accursed." The Neophyte places his offering in the alms-box. The door opens and he enters with the Thesmophorus a large Hall designated:—

THE SANCTUARY OF SPIRITS

Neophyte enters it, supported on the arm of the Guide. But what a greivous ruin! The silence of death rests upon the crumbling stones, seen by the pale light of the Moon. Overturned Capitals obstruct the entrance; pillars, here and there, are seen standing erect; but sustain only the air, and are no longer the marvellous erections on which Sculptors had engraven the Mysteries of Science, and the annals of history.

Thesmophores—The Egyptians, Persians, and other primitive peoples,

Neophyte—I think, with bitterness, that the hand of man has contributed more than the elements to the destruction of the innumerable monuments, which civilization has spread with such profusion.

Thesmophores—The Egyptians, Persians, and other primitive peoples, were in the habit of symbolising in stone the grand accidents of nature, and their high philosophic speculations. The common people understood these emblems literally, for the symbolic doctrine was taught only to Initiates.

The Egyptians, for instance, symbolised nature by Isis, and her mysteries by the Veil which enveloped the Statue of the goddess, a Veil which fell not even before the eyes of the Hierophant. It was thus, again, that the Greeks symbolised high Science by the Sacred Curtain of the Temple of Apollo. Dost thou understand the Ammonite language?

Neophyte—No. I am but an Initiate of the Minor Mysteries, and unable to comprehend this Mysterious language.

Thesmophores—Look upon this Obelisk, mutilated by the hands of barbarians, It still preserves the Mysterious characters traced by

the hands of our ancestors. Behold the meaning:—"Mortal! apply thyself to conceive some great and noble idea; consecrate thy life to its realization, and thy passage upon earth will not be barren of good. Thou wilt thus fulfill a providential mission, if thou but proposes an aim useful to humanity".

It is only by return to the worship of the Unity that mankind may one day arrive at a termination of antagonistic sentiment and discord.

Besides this half overthrown column, thou seest a griffin pushing a wheel before it. What does this emblem signify?

Neophyte—I consider the Griffin to be an emblem of the Sun; and that the wheel which is parted by 4 spokes, represents the four seasons.

Thesmophores.—And this cross called the Diagamma?

Neophyte—It is formed of 4 gammas, joined at their points, and represents the apparent revolution of the Sun.

Thesmophores.—And this figure holding forth the left hand?

Neophyte—It represents good-faith.

Thesmophores.—And this semi-nude figure, with head thrown to the right?

Neophyte.—The sun is never entirely covered at the same time to all the world.

Thesmophores. —Why is the hair shorn off, even to the roots?

Neophyte.—It points out this inextinguishable star has the faculty of rebirth.

Thesmophores.—What signifies the wings, the urn, and augurial baton?

Neophyte.—The wings point out the rapidity of the Sun's course; the urn in the right hand announces that it is the source of all good; and the Augurial baton in the left hand is a happy emblem of the solicitude with which it forestalls the needs of mankind.

Thesmophores.—Behold this framed symbol to the right, what does it signify?

Neophyte.—Two objects capable of softening T.S.A.O.T.U., the tongue for prayer, and the hand for offerings.

The Neophyte now advances to the Symbolic tomb, when two masked, and black robed brothers, bar his passage, and demand the word.

Neophyte.—Amoun—be discreet (word of the 52°)

A Voice.—(to Neophyte) Consider, that if long labours, profound studies, and rude trials, are required for the Exoteric degrees, how much more is required for those of Esoteric Nature. No assistance—no council—no encouragement is given to him who dares venture to penetrate the Inner Secret. It is only by force of spirit, and divine inspiration, that this can be done. There are Mysteries within Mysteries.

Neophyte advances with prudence, but nothing indicates an entry by which he can descend into the vault. After much search he discovers a trap door and, without thinking of danger, he prepares to descend into the Cavern.

A Voice.—(to Neophyte) Whoever shall penetrate into this vault alone will be purified . . . he will come out perhaps . . . from the bosom of the earth, and his Soul will be prepared for the revelation of the Mysteries. Child of Earth, sound the most secret corners of thy heart,—*Know Thyself*. This Knowledge is the grand principle of all our dogmas; thy soul is a rough stone, which thou must polish in order to carve thereon the perfect plan . . . Be good, sweet, humane, charitable, love thy kind, console the afflicted, pardon those who give offence . . . May the S.A.O.T.U. protect thee

Thesmophores.—Hast thou courage to follow out this adventure to the end?

Without reply, the Neophyte hastens to descend the vault. He thus finds himself led onward by a gentle slope into a cavern where he espies a Labyrinth which is terminated by a double door of *Lead*, which opens of itself, without producing the least Noise. Upon this door is the word *Beababa* (resignation).

A stifling atmosphere, charged with vapor oppresses the lungs and he hastens his march in dread of suffocation. Following some windings he finds himself before a second door of *Tin*, upon which is written *Mathok* (sweetness).

A Voice.—Child of Earth, labour to perfect thy body, and thy soul; strip off the Vices which a profane world hath created. Break the chains with which prejudice hath bound thee, and thou wilt become the cherished Son of our Order; of creation; and the first light of intelligence. Strike this door with thy Baton. It will open to thee the passage which leads from the East to the West; it points out the beginning and end of human life, and it is the course which the Sun overruns daily.

The Neophyte acts as the Voice directs him, and marching resolutely arrives before a third door of *Copper*, on which he reads the word *Serrel* (intelligence). This door opens of itself, and hears a sonorous—

A Voice.—Know that amongst all the good things which the S.A.O.T.U. hath bestowed on Man the pleasures of reason, and the joys of the senses, consist in these things—health, peace, necessities. Health can only be obtained by temperance; peace is the appanage of virtue; Good and bad men are equally able to acquire the gifts of fortune, but the pleasures of enjoyment are diminished in proportion to the wickedness by which they have been obtained.

The Neophyte comes to a 4th door of *Iron*, on which is "Emounah" (Strength) and hears a strong

Voice.—What are thy views on Morality?

Neophyte—Morality is the point at which all human sentiment unites. It is the good way; the assured means of a happy life; the faithful mirror of virtue; and the interpreter of conscience. Without it all else is vain; with it all things become useful and profitable; as man approaches that point he presents himself under a new and interesting aspect; the moral sentiment raises him towards the Author of all; he sees himself surrounded by

men who resemble himself, of whom he has need, and whom he can assist. It is a precious knowledge, and the intimate conviction of his duty towards God, his neighbor, and himself; it is the Sum of all his obligations.

The Voice.—I am satisfied. Continue thy journey, with courage and perseverance.

A door opens of itself, and the Neophyte advances as chance leads him. He hears a noise like that of heavy bars of iron rolled upon an uneven pavement. He perceives a light, towards which he advances carefully, and finds himself before a heavily barred vault, with a door of *bronze* (or mixed metal) upon which is written the words *Coh-er-Eluah*, (Love of God). He opens the door, and also a pannel of the stone wall before him. Upon this 3 armed men, with swords present themselves before him, one says:

First Brother.—We are not here to retard thy progress. (Presents a book bound in red Morocco) Write here thy name, age, and thy Masonic qualifications. (He does so).

Second Brother.—Pardon everything to others, nothing to thyself.

Third Brother.—(Presenting a Mirror). Behold! It reflects thy past, seeks motives of hope in it for the future. In following the Voice of nature thou mayest obtain happiness; it is a quality of celestial origin, which all the world may obtain; for to obtain it we support life, and yet fear not death. It offers good things to us, but we must not seek it in extremes; to acquire it we must act in a sensible spirit with an upright heart.

The Universal Cause acts by general laws; and gives true happiness; order is the first of heaven's laws; this teaches us that happiness should apply equally to all, and to reach it man must be sociable; forget it not. Pursue thy route, it will lead thee to the *Temple of Truth*.

The Neophyte walks painfully along a rough road, until he arrives at the 6th door of *Silver*, and he knocks with his Baton. Upon it is the word *Tsedakah* (Justice). It opens with a great noise. He penetrates this Assylum of death, and, at the same

instant, two lions, of terrible grandeur, advance, put out their paws, and make a frightful roar (effected by mechanism). 'Be at rest'. His courage is unshaken by this trial. He advances, holding the branch of myrtle in his right hand, which is a symbol of strength governed by prudence. In the midst of this room is a Column of brass in which is deposited the *Sacred Coffre*, and the Book of Traditions. Near it burns spirits of wine upon an antique tripod, the bluish-white flames of which resemble the warm hue of an *igneus meteor*. He hears himself addressed by a manly and deep

Voice—Who comes here?

Neophyte.—A Neophyte, who aspires to wisdom.

Voice.—In order to arrive at Wisdom, it is necessary to face without terror the Mystery of death.

He is questioned, out of our Lectures, on the first, the Mediate, the moral cause, space, duration, life, death, liberty, the will etc.

Voice.—Purify thy heart; sow in the world words of wisdom.

Teach mankind to love each other; lead back those who stray from virtue, instruct the ignorant, relieve those who suffer. Strike with thy branch, which is the symbol of Initiation, upon this brazen column.

Neophyte does so, and a small door opens, which shows a golden casket and a book.

Voice.—Take up this coffre, which encloses a golden delta, and the book is that of the Grand Mysteries. Thou wilt be permitted to place them upon the Altar in the Temple of Truth. Adieu, my brother, may the Spirit of T.S.A.O.T.U. rest ever upon thee.

Neophyte journeys, in complete silence, 'til he arrives at the foot of a splendid Portico. He ascends the 7 steps and knocks at a gold or gilded door, according to the battery of the grade. Upon the door is the words *Sbor-Laban* (Purity). Here he is introduced by the Thesmophores to the outer Courts of the Temple.

Thesmophores.—I will now go and request admittance for thee to the Assylum of Truth.

TEMPLE OF TRUTH

Thesmophores.—G. P., I come from the Neophyte to request that he may enter the Temple of Truth.

G. P.—Hydramos, will you introduce the Neophyte.

Hydramos.—(Goes, and shortly knocks 7777777)

G. P.—Arise to order, my brothers.

They do so. Doors open mechanically. The Neophyte advances with his Guide. The Standard unrolls before him its glorious folds, and he reads thereon,—

"Architect of all worlds, to thee be glory and praise, Thy will controlls all things with unerring regularity, Only in thee rests the power to banish all our ills, To thee we consecrate the humble tribute of our labours."

The *Stars* in Sacred number, and Mystic order, burn in the East. Incense burns upon the Altar of Oaths; and harmony celebrates the entrance of the Neophyte.

G. P.—Advance and give me that Coffre. Thou comest to acquire the right of Knowledge. Listen! Guard thee against passion and prejudice, for their indulgence will draw thee from the true way to be happy. To govern thy heart and feelings, fix thy thoughts upon the Divine being. If thou wouldst learn to travel the true road to felicity listen to the voice of conscience, and it will enlighten thee with that true *Inner Light* which will conduct thee in the way of truth. Listen to the voice of sympathy, and thou wilt walk in sentiments of virtue. Thou hast vanquished all the trials to which thou hast been subjected. Come! Child of Celestial labours and researches. Come and receive the new life prepared for thee! Swear obedience and submission to the Rules of our ancient and venerated Institution, and promise never to reveal the secrets which will be submitted to thee.

Neophyte.—(Placing right hand on Sacred Book) I swear it.

Four brothers then advance to the foot of the Altar, and place their Glaives on his head.

G. P.—(Raises the flaming sword and says.) To the Glory of T.S.A.O.T.U. I receive and Constitute thee, a Sage of Mythras. I give thee this sword. Forget not that it is the Symbol of honour, and that we are the Evangelists of sympathy. In sign of Adoption I invest thee with this Insignia, sacred to us. (opens coffre and takes out the Sacred Delta). Receive this (purple) Cordon with the Sacred Delta upon which is engraven the Ineffable Name. It gives thee the right of a Seat among us, and thou ought never to present thyself in the Temple of Truth without it. I will now explain to you our Secret Mode of Recognition in this degree.

S.—Place right hand upon the heart, then look to right, to left, and raise right hand the eyes to heaven.

T.—Join left hands, release them, join the right.

W.P.—(Same as previous degrees)

W.S.—NEST-OAL. (Aged child, as an emblem of life and death.)

Battery—7777777.

Jewel and Symbol.—A delta, in the middle of which is a parallelogram, with 7 points.

G. P.—Conduct the Aspirant to the Hierostolista, that he may be instructed in our Secret Cypher, after which let him be seated.

The Hydranos takes him to the Hierostolista.

Hiero.—Our Ammanian Alphabet is that of the ancient Egyptian Priests, and formed out of 3 diagrams, 1st the Δ the origin of all things; 2nd the \square , or sign of truth; 3rd the \times , which was the N° of perfection. If you run the triangle round about its centre you obtain this figure \otimes . With these cyphers you obtain our Alphabet. It was called the Ammanian, and the Royal Building beam. Consult Plutarch *De amore Fraterno*, Divdorus Siculus in *Additionibus*; Bochart *Can.* xxi, p. 17. I Maccab. xii, 20 Menlow's *Oriental Travels*, p. 13.

These signs may again be united in one thus [see Appendix] which they preserved in Sparta under the name of *Decona* or the Royal Building Beam. Some term it the Sign of Castor. If you take the sides of this figure to pieces you have these letters: [see Appendix]

You will now take your seat.

The Hydranos leads him and he is then

PROCLAIMED

To the Glory of T.S.A.O.T.U., and in the name of the G. H., Sublime Master of Light, I proclaim, for the present and for always, Member of the Grand Consistory of Sages of Mythras Thrice Ill.: B.:A.B. and request you to recognise him in that capacity, and to aid and protect him. Join me, Ill.:Bros.:, in felicitating ourselves upon the happy acquisition which we have this day made. To me. (All give Sign and Battery.)

CLOSING

G. P.—Bro.:1st Mys., What is the aim of our labours?

1 Mys.—To teach virtue and combat vice.

G. P.—What are the main principles of this degree?

1 Myst.—To know, obey, and command. To know in piety, hope, and love. To obey in truth, justice and humanity. To command according to reason, wisdom and virtue.

G. P.—Bro. 2 Mys. Has the hour to suspend arrived?

2 Mys.—Yes, G. P., it is 9 o'clock in the morning.

G. P.—Then it is the hour to suspend our labours. Join me, my Brethren, in this proceeding.

Passes the word etc., to Hydranos, who carries same to 1st and 2nd Mystagogues.

G. P.—S.A.O.T.U., kindle in our hearts the sacred love of mankind. Inspire in our hearts the desire of unrelaxing work for the good of humanity which is the constant aim of our Sublime In-

stitution. Preserve in our consciences the purity which Thou hast placed there; and keep far from all things which might be injurious. So be it to us; so be it to all mankind! Continue to direct our labours, more and more towards perfection. Glory to Thee O Lord! Glory to Thy Name. Glory to Thy Works. To the Glory of T. S. A. O. T. U. the labours are suspended. Let us retire in peace, my Bros. and may the spirit of God perpetually watch over us. (Battery) To me, my Brothers, (All give the Sign and the Battery).

65° GUARDIAN OF SANCTUARY—GRAND INSTALLATOR

The English have printed Rituals of 65, 66, 67°. America has none.

S.—Place the right hand on the heart, raise eyes to heaven, carry hand to pocket and then extend horizontally. Implying Faith, Hope, Charity.

T.—The first, or man's grip, symbol of reason. The human face of the Sphinx.

W. P.—(Same as last for all Consistory degrees)

W. P.—HATP. (The builder, the former.)

Battery—333-333-333.

Jewel an Symbol.—Winged egg. 3 circles within a triangle.

66° GRAND ARCHITECT OF THE MYSTERIOUS CITY— GRAND CONSECRATOR

The English have printed Rituals of 65, 66, 67°. America has none.

S.—Uplift both hands as in invocation and then lower them by three equal acts, inhaling and exhaling mentally a breath. (Ye-Ho-Ha, the equivalent of the Brahminical A-U-M.)

T.—The second or Eagle's grip, symbol of prevision and intelligence. The wings of the Sphinx.

W. P.—HPEN. (The Spirit or sacred breath.)

Battery.—333-333-333

Jewel and Symbol.—Winged egg, on which is a circle with three stars, 1 and 2.

67° GUARDIAN OF THE INCOMMUNICABLE NAME—
GRAND EULOGIST

The English have printed Rituals of 65, 66, 67°. America has none.

S.—Make a sign of horrow, stroke hand over forehead, and then interlace the fingers and bring the backs to the brow; then extend the arms upwards.

T.—The third or lion's grip, symbol of Divine strength and truth. The lion-body of the Sphynx.

W. P.—MEHK. (The Son, "whose manifestation is his birth.")
Battery.—333-333-333.

Jewel and Symbol.—Winged egg; on which is a rayed triangle with "G" in the centre.

68° PATRIARCH OF TRUTH

Of this degree you have a Printed Ritual.

S.—Point to Heaven with right thumb; carry the open hand to the forehead; then point with the index finger to the earth. (Signifying, God, Intelligence, Futurity.)

T.—With right thumb balance 3ce; palm to palm, balance 5; lock index finger, balance 2ce.

W. P.—(as for all the Consistory)

W. P.—BAK. (Name of the Mystic Section of Memphis where the Symbolic Palm tree was found.)

W. S.—ATECHS. (Mystic Valley, near Heliopolis, where the Patriarchs of Truth assembled.)

Battery.—333-4444-22.

Jewel and Symbol.—On winged egg, a square from which proceeds 4 rays in the middle of the sides; in centre a delta upon the centre of which is a Star.

S.D.—To enable you to proceed I confer upon you the 69° namely the degree of Golden Branch of Eleusis. (Give secrets)

69° KNIGHT OR SAGE OF THE GOLDEN BRANCH OF ELEUSIS

It is an explanation of the Symbol of Initiation, and refers to the Pythagorean dogma,—“the path of Virtue and Vice resembles the letter Y;” It symbolises that double path, one leading to Elysium the other to Tartarus in the scenic drama. The 1st, or narrow path, as the poets say,—slippery, muddy, stoney and narrow; the 2nd broad and easy. It was symbolised by a Golden Branch. So named from the excellency of the Symbol, broken off so as to show the 2 paths. The Sybil gives it to Aeneas as his passport to the 2 spiritual worlds. Eleusis used the Myrtle, Heliopolis the Ivy, India the Papyrus, Masonry the Acacia.

S.—Draw sword and extend horizontally, raise it to the height of the head and return to the scabbard.

T.—Place right hand on each others head.

W. P.—(as before)

W. S. NOIMYDNE. (Cavern of the 64°)

Battery.—1

Jewel and Symbol.—Winged egg, with a circle in which is the Y branch.

70° PRINCE OF LIGHT, OR PATRIARCH OF THE PLANISPHERES

We have the Printed Ritual of this degree.

S.—Point with sword to the Orient.

T.—(As last)

W. P.—(As all degrees of the Consistory).

W. P.—NUONNUOD. (The abode of the Lord.)

Battery.—333-4444-22

Jewel and Symbol.—A Star within a Square.

71° PATRIARCH OF THE SACRED VEDAS

Here we have Printed Ritual.

S.—Point to Heaven with right finger.

T.—As last

W.P.—1st EGIS; 2d EHTELA.

W.S.—1st ECNELIS; 2d HTURT.

W.S.—INGA, ANURAU, STUREM (A.U.M.)

Battery.—333—4444—22

Jewel and Symbol.—Crescent, with a centre square.

S.D.—To enable you to proceed I now confer upon you these degrees:—

72° Sublime Master of Wisdom.

73° Doctor of the Sacred Fire

74° Sublime Master of the Stoka

75° Knight Commander of the Lybic Chain

72° SUBLIME MASTER OF WISDOM

Concerns the general aspect of our Institutions. Originally the Mysteries were the Greater and Lesser, but seem to have had subdivisions and under the Ptolemys were increased to Seven, or a Square under a Triangle. These are still represented by the 7 sections, or classes of our Rite, the intermediary grades being schools of Instruction in matters of Science which may be elaborated ceremonially; whilst the combined 7 sections represent the dogmas of the primitive system. They again correspond with the 7 states of Macrocosm, and Microcosm.

S.—Raise sword, and place flat on forehead, then salute *thrice* in front, *twice* to left, and *twice* to right.

T.—Grasp the blade of each others sword.

W.P.—(as before)

W.S.—SOMSOC ARCAM. Answer, SOMSOCARCIM.

Battery.—333-4444.

Jewel and Symbol —A triangle, or pyramid, over which is a sun.

granted by the Egyptian, and other Oriental Kings as a Mark of Royal favour. The Hierophants wore gold chains from which was suspended a Sun. Memphis, Thebes, and Heliopolis formed a Delta of Cities.

S.—Place left hand triangularly, kiss sword thrice.

T.—Keep the left hand on side—grasp right hand.

W.P.—(The same) S.W.—AIBYL

Battery—333

Jewel and Symbol—A square containing two deltas, point to point.

Alphabet—[See Appendix]

CLASS VII—SUBLIME COUNCIL

76° INTERPRETER OF HIEROGLYPHICS, OR PATRIARCH OF ISIS

We have a full ritual of this degree Secrets.

S.—Draw the sword across the neck and then point it upwards.

T.—Mutually place a hand on each others right shoulder.

W. P.—(Same as Consistory).

W.P.—FFOH TEHPMO. (Signifying in Phoenician:—watch and be pure.)

W.S.—ALLETS, TEDES ILAS. (Signifying, Science, Wisdom, Virtue.)

Battery.—333-4444.

Jewel and Symbol.—The winged egg.—A portion of a Cylinder, with a Square, in the centre, and a point in its middle.

W.M. or S.D.—To enable you to proceed in your higher Initiation, I now confer upon you these degrees, namely:—

77° Sage Theosopher

78° Pontiff of the Thebiad

79° Redoubtable Sada

80° Elect of Mazias

77° SUBLIME KNIGHT OR SAGE THEOSOPHER

Studies the religious Myths of the different ages of humanity and admits the most hardy Theosophical studies. It develops the Mystic and transcendent parts of Masonry, including those historic dogmas that have an eternal germ of perpetuity.

There is no change in the Universal law, Life and death are imposed on all Nature, but destruction leads to regeneration. Sublime conceptions of the ancients upon God and Nature, and upon the origin of creation, and the human Spirit.

Allegory of a pyramid above which is a Sun.

S.—Rest sword on left arm, then raise it level with brow.

T.—Touch each others forehead with right hand.

W.P.—(The same.) W.S.—AIHPOS (Wisdom)

Battery—333-1

Jewel and Symbol—A circle having two crossed hands, in the centre a smaller circle.

78° GRAND PONTIFF OF THE THEBIAD

Thebes was the most ancient part of Egypt. Diodorus considered the Thebans to be the most ancient of people; and that the Ethiopians originated Sacrifices, divine worship and religious Festivals and solemn Assemblies, and introduced these into their colonies in Egypt. In after ages the Delta was peopled by Arabs, Syrians, and by Negroes with whom the older races intermarried. Hence we have Pantheism, Deific Unity, and Immortality mingled. Lucian says that the Ethiopians and Thebans invented the Science of the Stars and named the planets. In time Memphis became the chief city but succumbed to Alexandria. The humanised trinity of Hesi—Osiris, Isis, Horus was preserved at This, Thinis, or Abydos the birth place of Menes, the first king of the two Egypts 7000 years ago, were the enlightened Apostles of immortal life, and to later times was preserved by the Cenobites of the Thebiad.

The seven first and primitive orders of Gods, developed 12 Cosmogonical powers, and these seven humanised deities. Iamblichus

says that Bytis, prophet to King Ammon, restored the Initiatory Rites, even as he found them recorded at Sais in Egypt, and that he gave the names of the planets, and declared the self-existing great God throughout the Universe.

S.—Place left hand on the heart, right on forehead, then bow thrice.

T.—Join right hands, and place left hands on right shoulder.

W.P.—(The same) W.S.—SITYB (Early Theban Priest)

Battery—1-1-1

Jewel and Symbol.—Two concentric circles within a square.

79° KNIGHT, OR SAGE, OF THE REDOUBTABLE SADA

Sada, in Sanscrit, means "Ever, always, constantly" and points out that constancy which the members of our Order must observe, in delving into the Mysteries of Nature and Science.

S.—Right hand on Sword, draw it, look at blade, pass it to left hand.

T.—Join right hands, cover by gripping with left.

W. P.—(Same) W. S.—Adas. (Constant)

Battery—4444-333

Jewel and Symbol.—Three points, 1 and 2, over crescent enclosing square.

80° SUBLIME ELECT OF THE SANCTUARY OF MAZIAS

Neophyte on entering is surrounded by brethren clothed in long white robes like winding sheets. A clatter, as of bones is heard. These question him anew on the Myths of the Ancient East, the dogmas of the Vedas, and the living regenerative fire.

S.—Cross arms on breast, and bend 7 times before Altar.

T.—Grasp eaches arm above elbow, press 7 times.

W.P.—(Same) W. S.—HCANOM NORAH CININ INIM (I count the days of Anger)

Battery—4444-333

Jewel and Symbol.—A square with 3 points.

81° INTENDENT REGULATOR, OR PATRIARCH
OF MEMPHIS

We have the Printed Ritual of this Degree.

S.—Draw the sword across neck, breast, hips, and then point thrice to Heaven.

T.—Seize each arms with both hands.

W. P.—SUROH (The Son, the Mediator.)

W. S.—IRESEH. (The Father, the Meekhearted, the Justifier.)

Battery.—333-4444-22

Jewel and Symbol.—Circle with hexagram, and star in centre.

S. D.—I will now confer upon you, in order to qualify you for the last two degrees, the grades which follow.

82° GRAND ELECT OF THE TEMPLE OF MIDGARD

For this refer back to the 34° Knight of Scandinavia. In a general way it represents the Temple not made with hands eternal in the heavens, that of Brahma, Kristina, Buddha, Odin, Christ, in Egypt Osiris, and Thoth or Hermes.

S.—Draw swords, rest left hand on it. Look upwards.

T.—Retain position, join hands, press 9 times.

W. P.—(The same) W. S.—DRAGDIM. (Elevated Sanctuary)

Battery.—7777777-22

Jewel and Symbol—A circle intersected by 3 horizontal and 3 perpendicular lines.

83° SUBLIME ELECT OF THE VALLEY OF ODDY

It is a grade to test the memory of the Initiate. There is the Symbolic palm of the Valley of Oddy. The palm was dedicated to the Sun, with 365 properties, and the prouction of a branch each month, or 12 annually. Near Heliopolis there is a venerable Sycamore, sacred to Isis, who as the goddess of the heavenly sycamores pours their virtues on mankind. The primitive Initiations were under the shadow of trees.

S.—Rest the sword over right shoulder, eyes on heaven.

T.—Change sword to left hand, and grasp each others wrist.

W. P.—(Same as before). W. S.—SIHCYSAS. Ancient Hierophant).

Battery—666666-666666

Jewel and Symbol—A circle with 12 points.

84° PATRIARCH OR DOCTOR OF THE IZEDS

It is intended for instruction on the Persian Izeds of whom the Chief is Bahman the King of Light. They were created, male and female, by Ormuz, and amongst them are Mithra and Meher.

The 1st class of Gods are the 7 Amaschpands, of whom Ormuz is Chief. In the 2nd rank are 20 Izeds. In the 3rd rank innumerable Feryers. There is a Mystic cross of the Izeds.

S.—Cross the arms within the sleeve of the robe.

T.—Form cross by placing hands on eaches shoulders.

W. P.—(the same) W. S.—SIBI (Sacred Stork—vigilance).

Battery—4444

Jewel and Symbol—Three concentric circles, with point in center.

85° SUBLIME SAGE, OR KNIGHT OF KNEPH

In one view this Egyptian Symbol of a winged egg signifies the two energies of creation by which all things are produced,—universal spirit acting on primordial matter; but in a less recondite sense it represents the productive world.

We have the law of evolution and involution, the descent of body into Spirit, and reascent to Spirit. At worldly death the seven principles become three □ and Δ. Dissolution of the *Ka* or double, and the immortality of the Spiritualised.

S.—Represent oval with thumb and forefingers, spreading out the fingers as wings.

T.—Join hands, and touch eaches palm with fingers.

W. P.—(Same as before) W. S. HPENK (Spirit)

Anawer—OAJ (United 2 Natures)

Jewel and Symbol—An oval with a central point.

86° SUBLIME PHILOSOPHER OF THE VALLEY OF KAB

We have the Sublime Rose of the Valley of Kab. The Priests of Memphis consecrate a Rose bush to Isis, herself termed the Queen of Roses. It has the same signification as the Acacia.

The Lotus or Mystic water-rose is consecrated to the Sun, and is an emblem of the same nature as Kneph, for bursting its seed vessel over the waters it propagates itself.

S.—Bend the head, and appear to be smelling a flower.

T.—Press each others hand thrice and give the W. S.

W. P.—(Same as before)

W. S.—BAK (Name of the Mystic Section of Memphis where the Symbolic rose was found.)

Battery.—333-7777777.

Jewel and Symbol.—A large square, containing two concentric squares, with 3 points in centre, 1 and 2.

87° SUBLIME PRINCE OF MASONRY

When the Neophyte is introduced he is questioned anew upon the allegorical fables of antiquity; including the Lybic chain; the palm of the Valley of Oddy; the Mystic Cross of the Izeds; the Sublime Rose of Kab; the heraldic crown of the Hierophants, Symbolic allusions in the threefold divisions of the ancient temples of Egypt, Greece, Rome or Italy, the Western churches, and our own Masonic Temples.

S.—Place right hand on left forearm, raise the hand and then let it fall on the thigh.

T.—Place left hand on each others right shoulder and give the S. W.

W. P.—(As before). W. S.—SENEM (First King of Egypt)

Battery—333

Jewel and Symbol—A circle in which is a \diamond , besides it an oval with central point.

88° GRAND ELECT OF THE SACRED CURTAIN

Clemens Alexandrinus says that in the temples of Egypt an immense curtain separated the Congregation from the Sanctuary. It was drawn over 5 pillars, which symbolise the 5 senses, and was made of 4 Colours in allusion both to the 4 elements and to the 4 cardinal points.

It is a symbol of the concealment of the Inner Shrine, or Holy of Holies from all but the Priests. It alludes to the Sacred Curtain of Egypt, but also alludes to that of the worship of Apollo at Delphi, and of the Mysteries of Eleusis.

Our Masonic Curtain implies the complement of Initiation, and represents also the esoteric teaching as distinct from the Exoteric.

With the two following degrees the Neophyte receives full Initiation, and is prepared for that Supreme Initiation which he can only receive beyond the gate of bodily death.

S.—Motion with both hands, as if opening a curtain.

T.—Take each other by both hand and throw arms outward.

W. P.—EGEIS. (Silence) Answer.—EHTELA. (Truth).

W. S.—SISONG. (To know) Battery.—22-1

Jewel and Symbol. A triangle containing a rayed 

89° PATRIARCH OF THE MYSTIC CITY

We have Printed Ritual of this degree, and Secrets.

S.—Interlace the fingers; press them to the lips four times, then extend the hands still clenched to the Orient.

T.—Four strokes of the thumb on the first finger, to which the other responds by seven.

W. P.—TES. The accuser of Man.)

W. S.—TUAT. (The Revealer; the Defender.)

Battery.—4444-7777777. (Alludes to Truth,¹ Hope, Life and Death; also the seven virtues to be practised, and the seven vices to be avoided.)

Jewel and Symbol.—On a square is drawn a square board, having two circles like figure 8 and point in each.

90° SUBLIME MASTER OF THE GREAT WORK

The same remark applies here as in the 89°.

S. of E.—Draw the sword across the breast from left to right, then make nine points to the right and nine points back to the left. On Retiring, bring the sword across the breast and sheathe it.

T.—Three strokes on first joint of the right index finger; then nine, then nine on the first joint of second finger of right hand.

W. P.—SISI. (The generator. The existing.)

W. of R.—SOG-RU-IMED. (Celestial intelligence.)

W. S.—(Given only in Council. Giver of light.)

Battery.—333-999999999-

999999999

Jewel and Symbol.—Winged egg. A point in the centre of 3□ which end in a tripleΔ with 2 points at base.

Alphabet—[See Appendix]

OFFICIAL DEGREES

— 7 —

91° GRAND DEFENDER

These were a body of Nine Dignitaries entitled *Grand Tribunal of Defenders of the Order*. The President is named *Grand Suffete*, a word used by the Carthagenians for their Chief Magistrate, and derived from the Tyrian and Hebrew word *Shofet* or *Sofet*—a judge.

We have printed Ritual Secrets.

S.—Extend the right hand horizontally, as if holding a balance, then with the left hand, take, as it were, from the heaviest scale to put in the lightest, as if to establish equality. (It is an Egyptian design, and implies,—Never weigh thy fellows in one scale alone; if evil has the advantage take from it the human weakness with which it is charged, and let charity do the rest.)

T.—Press each others hand seven times. (It implies that a lodge is not perfect without the number seven, which is that of Harmony. Harmony is born of justice, which gives true happiness.)

W. P.—DRAGDIM. (Elevated Sanctuary).

W. S.—EERTSA. (Justice)

Battery—7777777

Jewel and Symbol.—4 pointed rayed star enclosing a square with central point.

92° GRAND CATECHIST

Seven Dignitary Officers of *Grand Liturgical College of Sublime Catechists of the Order*. Duties to inspect the labours of the subordinate bodies.

S.—Enter with hat on head, draw sword with right hand, bring it horizontally across breast and return it.

T.—Cross left hands as in saluting, raise hat with right, or motion as if doing so.

W. P.—AERTSA. (Justice.) W. R.—ECNELIS. W. S.—HTURT.

Battery—7777777

Jewel and Symbol—Within wavy lines a 4 pointed star, enclosing central point.

93° REGULATOR GENERAL

A body of Nine Dignitaries who are entitled the *Grand Consistory of Inspector Regulators General of the Order*, Subordinate to G. C. of 94°.

S.—Place right hand on the heart.

T.—Clasp right hands, then place left on waist.

W. P.—THGIL EURT. W. S.—MODSIW. Battery—7777777

Jewel and Symbol.—Within a circle, a 4 rayed Star with a central point.

94° PRINCE OF MEMPHIS, OR GRAND ADMINISTRATOR

A body originally 10 and then 7 Dignitaries, entitled Grand Council General of Administrators of the Order, Princes of Memphis.

S.—Place right hand on the heart and withdraw it; then make the sign of an Apprentice. (It implies,—I promise to aid those who are in want, to be affable and to love my neighbor as myself.)

T.—Clasp right hands; then pass the left hand round each others waist, bringing breast to breast. (It implies,—We venerate the true light which is revealed to us and sacredly treasured in our hearts.)

W. P.—EHTOOGIREZ. (I have seen the true light.)

R. W. of.—GIZAMUD. (Free and Venerated Man.)

Battery—7777777-7777777

Jewel and Symbol.—Within a double circle, Symbol as last.

95° GRAND CONSERVATOR

Originally 7 Dignitary Officers entitled the *Sovereign Sanctuary of Patriarch Grand Conservators of the Order*.

S.—Carry the right hand to the forehead; then look at the celestial vault and place left hand on the heart. (It implies,—God inspires me to excite in all hearts, the sacred fire of truth.)

T.—Place the two first fingers of the right hand on each others lips. (It implies,—Preserve a prudent silence, and be not even suspected as the holder of a secret confided to thy faith.)

W. P.—ARBA. (Patriarch without stain.)

R. W. of.—RAA. (Truth useful to man.)

W. S.—HTOVAH RIAJ. (Dazzling light.)

Age—That of Wisdom.

Battery—7777777-7777777-7777777

Jewel and Symbol.—Within a double circle, a four pointed Star, enclosing a triangle with a central Jewel.

96° GRAND AND PUISSANT SOVEREIGN OF THE ORDER

Originally these were Six *Sublime Magi*, 96°, presided over by a *Grand Hierophant*, 97°, and the Assembly was entitled *Grand Areopagus of the Celestial Empire of the Sublime Magi* 96°—*Grand and Puissant Sovereigns of the Order*.

Jewel and Symbol—The Cubit Rule and Ostrich feather, Egyptian symbols of Truth and Justice. Also the same Symbol as 95°, within a triple circle.

97° GRAND HIEROPHANT

Of late years the head of 96° entitled *Imperial Council General*. There is but one [of] these at any one time. All G. M's of S. S. are of the 96°.

CERTIFICATION

In 1862, the Grand Hierophant, 97°, Marconis, united the Rite of Memphis with the Grand Orient of France, then the highest of all authorities on High Masonry, inasmuch as it had received the whole of the various systems into his bosom and J. E. Marconis as Grand Hierophant became a member of the Grand Council of Rites. In 1866 the whole system was revised, and Egypt chartered.

I hereby certify that that foregoing, in all 200 pp. [*sic, actually 156 pages of manuscript*] is in accord with the latest official revision.

JOHN YARKER, 97°, Grand Hierophant.
Hon. Member of Egypt,

Withington, or West Didsbury
27 April 1911

— Appendix —

34° Knight of Scandinavia - Runic Cypher

Æ. Y. U. N. D. P. O. 3. RR. KY. HX. UA. FI.
AA. SH. J. T. BB. L. M. Y. R. A

64° Sage of Myltras - Ammanian Alphabet

Deconia - or Royal Building Beam ~~†~~

Δ J U L J O C T N Γ V X Λ X

75° Knight Commander of the Lybic Chain

म २ न ट ट व न ह उ ङ त न म व न
व र म र ङ र ५ न र व

90° Sublime Master of the Great Work

Δ J M O 4 6 5 6 7 8 9 0 1 2 3 4 5 6 7 8 9

X Y Z 8 9 0 1 2 3 4 5 6 7 8 9 0 1 2 3 4 5 6 7 8 9



THOUSANDS of Rare Mystical Reprints



UNAVAILABLE ELSEWHERE

Freemasonry * Akashic * Alchemy * Alternative Health *
Ancient Civilizations * Anthroposophy * Astral * Astrology
* Astronomy * Aura * Bacon, Francis * Bible Study *
Blavatsky * Boehme * Cabaiah * Cartomancy * Chakras *
Clairvoyance * Comparative Religions * Divination * Druids
* Eastern Thought * Egyptology * Esoterism * Essenes *
Etheric * Extrasensory Perception * Gnosis * Gnosticism *
Golden Dawn * Great White Brotherhood * Hermetics *
Kabalah * Karma * Knights Templar * Kundalini * Magic *
Meditation * Mediumship * Mesmerism * Metaphysics *
Mithraism * Mystery Schools * Mysticism * Mythology *
Numerology * Occultism * Palmistry * Pantheism * Paracelsus
* Parapsychology * Philosophy * Plotinus * Prosperity &
Success * Psychokinesis * Psychology * Pyramids * Qabalah
* Reincarnation * Rosicrucian * Sacred Geometry * Secret
Rituals * Secret Societies * Spiritism * Symbolism * Tarot
* Telepathy * Theosophy * Transcendentalism * Upanishads
* Vedanta * Wisdom * Yoga * *Plus Much More!*

DOWNLOAD A FREE CATALOG
FROM OUR WEBSITE OR SEND \$5.00 TO:

Kessinger Publishing, LLC

P.O. Box 609

Belle Fourche, SD 57717 U.S.A.

Phone: 605.892.0560

email: books@kessinger.net

<http://www.kessinger.net>

